

# TOILE FOR TWO-LEGGED FOXES.

Wherin their noisome properties; their  
hunting and vnkenelling, with the duties  
of the principall hunters and guardians of the spiri-  
tuall vineyard is liuely discovered, for the comfort  
of all her Highnesse trustie and true-hearted sub-  
iects, and their encouragement against  
all Popish practises.

By I.B. Preacher of the word  
of God.

CANTICLES 2.15.

*Take vs these Foxes, and these young Cubs which destroy  
these vines, while our vines bud forth.*

2. CHRON. 15. 8.

*Asa made a law in his time, that whosoever would not seeke  
the Lord God of Israell should be slaine, whether hee were  
small or great, man or woman.*

*A Maxima.*

As Poperie and treacherie goe hand in hand, whilest  
Poperie is kept vnder; so Poperie and crueltie are  
companions vnseparable, if once Poperie get the  
vpper hand.

LONDON,  
Imprinted by Adam Islip for Thomas  
Man. 1600. 10



Y  
x

T  
fa

I

in  
co  
ti  
l  
S  
v  
J  
n  
J



TO ALL FIRME AND  
faithfull louers of true religion  
and loyaltie, encrease of peace,  
and ioy in Christ Iesus.



*Anifold haue ben the  
opinions of men, con-  
cernin? the soueraign  
good and welfare of  
mankind. The swi-  
nish Epicures sought it*

*Different  
opinions  
about mans  
soueraigne  
good.  
Epicures.*

*in sensualitie & carnall delights; and to  
couer their shame, haue bestowed great  
trauell to disguise their lady Pleasure, &  
to make her go for an honest woman. The  
Stoickes placed their welfare in Morall  
vertue, and in the right reigning of rea-  
son: as though man were made for him-  
selfe, and not for common societie: & fea-  
ring least their surmised felicitie should  
fall to the ground, they haue sought*

*Stoickes.*



## THE EPISTLE

Peripateticks.

Academicks.

True religiō  
the meanes  
to attaine  
our welfare,  
and what  
true religi-  
on is.

to underproppe it with health, wealth, strength, courage, measurable pleasure, &c. The Peripateticks make two sorts of blessednesse; the one, consisting in action, which is Politicke or Ciuill; the other in contemplation, which they call wisdom. The Academicks or Platonists mount somewhat higher, and considering that contemplation is but a continuall wraſtling, sometimes against the obscuritie of things, and sometimes against the dimnes of our minds: say that felicity is, to be ioyned vnto God, and to become like vnto him, who is the furthest end, the highest top, & the vitermost bound of all blessednes. Thus some of them haue groped in the darknes of this world, for that which cannot be found here: and others haue soared aloft, but yet far too short in finding out that resting point, whereat euery one ought to aime. How the must we attain vnto it? surely by that which they knew not; that is to wit, true religiō: which is the right rule of seruing God, & of reuniting

# TO THE READER.

...ing man unto him, that he may be sa-  
 ...ed : of the which true religion there be  
 ...three especiall markes, so much the more  
 ...worthie of deep impression in our minds,  
 ...because many foolish ceremonies haue dis-  
 ...guised themselves in the attire of true re-  
 ...ligiō. The first mark is, to worship the only  
 ...God of Israel : wherein behold how Satan  
 ...hath tyrannized ouer mankind, in ma-  
 ...king me forge as many gods, as they had  
 ...fancies : as, that people in Africke, who  
 ...worshipped that which they met first in  
 ...the morning ; or the Assyrians, that wor-  
 ...shipped as many gods as they had townes ;  
 ...or the Persians, that worshipped as many  
 ...gods as there be fires in the earth, or stars  
 ...in the skie ; or the Egyptians, that wor-  
 ...shipped as many gods as they had plāts or  
 ...trees ; or the Romans, who subduing nati-  
 ...ons, wan their superstitiōs, and so became  
 ...the sinke-pan of Idolatries. In a word, the  
 ...deuill by Gods permission so deluded the  
 ...world, that some made gods of their  
 ...goods, some worshipped the beasts which

The first  
 marke of  
 true reli-  
 gion.

Mans vanti-  
 tie being  
 destitute of  
 Gods word.



THE EPISTLE

God gaue them for their benefite, some builded Temples to their passions, some made gods of themselues, some deified their kings, as the Aegyptians their king Apis, the Babylonians their Belus, the Macedonians their Cabyrus, the Latines their Faunus, the Sabines their Saucus, the Romanes their Quirinus: what Christians will not shudder at the remembrance of such mysteries, when Euripides could speake thus :

**Euripides.** Thou Neptune, and thou Jupiter likewise,  
with other gods, whom faining words disguise,  
If that due iustice vnto you were doone,  
both heauē & temples should be emptie soone.

Then the first chiefe note of the true religion is, that the true immortall God be onely worshipped, who founded the earth, and stretched out his mete-line ouer it, who shutteth vp the sea within the banks and boundeth the waters, who maketh light and darkenesse, holdeth backe the Pleiades, and vnbindeth Orion, who spreadeth out the heauens like a curtaine,  
and

TO THE READER.

and maketh his chambers in the depths,  
who maketh the windes his messengers,  
& the elements his seruants. This I say is  
the true God, who in his worship admit-  
teth no collateral companions: and as for  
the rest, gods in name, and not in nature,  
they are like vnto dogleaches, which pro-  
fesse but the curing of one disease onely, or  
common craftsmen which professe but  
the skill of some one mysterie.

The second marke of true religion is,  
that we serue this onely God aright. As  
for the Philosophers, they also were pric-  
king at this point, but so, that they were  
alwaies too wide or too short: for which  
of them euer said that God is a spirit, and  
ought to bee serued in spirit? True it is,  
they set downe many morall precepts for  
direction of mens manners: but when  
they come to the matters of God, they ei-  
ther speake of them dreamingly, or deem  
of them ouerthwartly; yea, the seruices of  
God, invented by man, are but so many  
childish imaginations, not onely unbe-

The second  
marke of  
true religiō.



## THE EPISTLE

seeming the maiestie of God, but farre inferior to the discretion of a man: as gamings, stage plaies, running of horses, sword playings, wastlings, buffetings, and such like. Aristotle in his metaphysics, commendeth a certaine answer of Symonides to Hieron King of Sicilie, which was, that none but God ought to haue skill of things that are aboue nature, much lesse the to dispose of Religion, that is, to shew the means how to surmount nature. The countrie clowne should shew himselfe ridiculous, if he should take vpon him to set down how his prince should be serued: and yet is he a man as well as his Prince, differing in state, and not in nature. What is to bee said then of man, being a worme, and lesse than a worme, in respect of the euerliuing God, if he will needs prescribe him his seruice? Surely as none can see the sunne, but by the helpe of the sunne; so none can serue God, but by the light of his word.

The third  
marke of  
religion.

There is a third marke, without the  
which

## TO THE READER.

which religion (although in it selfe the path to saluation) is nothing else but a booke, wherein wee read the sentence of our owne deaths. Therefore religion must shew vs a meanes to satisfie Gods Iustice: without the which, not onely all other religions, but euen that which containeth the true seruice of God were vnauaileable. Indeed mans reason perceiued that some means was needful to make attonement: but what it was, reason was too shallow to find out. The Platonists haue busied themselves about many cleansing, but to small purpose: others say it must bee done by abstinence, good behaviour, Iupiters mysteries, &c. Hierocles said, that religion is the studie of wisdom, which consisteth in perfecting and cleansing our selues, that men may bee at one with God: which perfection also, standeth in confession of sinnes (as hee saith) but alas, whereas in religion wee looke for life, vpon confession followeth death. Then to finde a planke to saue vs from shipwrack,



## THE EPISTLE

Shipwrack, religion sheweth three persons in unitie, of one essence coeternal, and co-equall in all respects: the Father as the ground and wellspring: the Sonne as the everlasting word and wisdom of the Father: and the holy Ghost as the bond of love, whereby the Father and the Sonne are linked together. The one of these must make attonement: for God himselfe must be faine to step in betwixt his Iustice and his mercie, and as hee created vs at the first; so to create vs new againe: and as he created vs in fauor, so now to acquite vs from wrath: and as he uttered his power and wisdom in making vs, so now to utter his wisdom and goodnes in repairing vs. But yet behold a mysterie, this infinite godhead is not to discharge our disobedience, otherwise than with obedience,

These speeches are vnderstood by a communicating of properties, as the like, Acts. 20. 28.

nor our undesert, otherwise the with desert, nor our pride, otherwise then with lowlinesse: neither is he to purchase grace but by punishment, nor a crowne but by suffering, neither life but by death. Therefore

TO THE READER.

fore would hee abase himselfe that hee might obey; serue, that he might deserue; stoope downe beneath himselfe, that hee might become lowly; become weake, that he might suffer; become mortall, that he might die. Therefore was it behoouefull that our mediatur should be God and man: man, to be borne vnder the law; God, to performe the law: man to serue, God to set free; man to humble himselfe to the uttermost, God to exhalt himselfe aboue all things; man to suffer, God to ouercome; man to die, and God to triumph ouer death. And sithens it pleased him of his infinite goodnesse to bee humbled for vs, himselfe no way bound, needs must his obedience become a discharge for the disobedience; his desert, a discharge of the undesert, & his sufferings a satisfaction for the stubbornnes of them that beleue in him. Now then if religion should but send vs to the true God, what were that more than the sending of an offender to the Iudge, or a laying of  
stubble



## THE EPISTLE

*stubble to the fire, considering that God is infinitely good, and man infinitely euill. Secondly, and if in religion we should but read the will of the creatour, what haue wee yet found since mankind is corrupt from his root; and rotten at the core; but our own enditements, arraignmentes, and condemnations? Therefore this third note of religion, by making satisfaction for sinnes by the death of Christ, is the verie substance and in shape of it, without the which it should be altogether unprofitable. Now all this serueth first to shew you the tyrannie of Sathan ouer mankind, and the horrible darkenesse whereinto it is plunged, being destitute of the aid of Gods word & his holy spirit. Secondly, how greatly wee are bound to receiue our gracious calling, and to promote Gods holy religion, by which we are brought to that soueraigne good, for the which wee were made and created, and without the which hauing all things els, yet are most miserable: for prooffe where-  
of*

TO THE READER.

of hast thou the authoritie and soue-  
raintie of a Prince. Let Princes say  
whether one rebellion of their subiects  
doe not more vexethem, than all their  
honourable triumphes can reioyce them.

No welfare  
to be found  
in this  
world.

Art thou exalted to honour? let honou-  
rable persons say whether they bee not  
spitefull or spited, doing mischief, or re-  
ceiuing mischief, ouer-mating, or ouer-  
mated. Honour is but vertues shadow, a  
wind that makes many swell, but cannot  
satisfie. Art thou rich and wealthie? let  
Merchants say what wealth is woorth,  
since sea can drowne it, fire consume it,  
Pyrates and robbers bereaue vs of it.  
To loue riches, is to doe as children doe,  
which take their greatest delite in pinnes  
and checke-stones: or as fooles, which  
should deeme the goodnesse of an horse to  
consist in his strappings. Art thou beau-  
tifull? Let the daughters of vanitie say  
whether the Sunne doth not tanne it, or a  
Starre doth not blemish it, or sickenesse  
doth not waste it, or old age doth not  
weare



## THE EPISTLE

weare it. Beautie is but a vaine thing,  
and gladdeth more the beholders, than  
the hauers. Art thou strong and heal-  
thie? Let all the world say whether mans  
bodie be not subiect to a thousand disea-  
ses, fraught with frailties within, wrap-  
ped in miseries without; uncertaine of  
life, sure of death. Now what are all  
these and the rest, but resemblances of  
the apples that grow about Sodom, plea-  
sant to the eye, and prouoking to the ap-  
petite, but vanishing into smoake, beeing  
touched with the teeth? Therefore it is  
onely true religion that leadeth Prince  
and people, noble and vnnoble, rich and  
poore to true felicity, and reuniteth them  
vnto God. Happie be that day, and bles-  
sed from aboue, in the which God gaue  
vs this token of his fauour: let that mo-  
neth be respected of God, and let it be the  
head of the yeare: let all such as loue  
ther saluations, blesse that day wherein  
they were redeemed from the darknesse  
of Sodome, and of Ægypt, and the day-  
starre

TO THE READER.

starre of righteousness appeared upon them: yea let it bee made the beginning of the supputation of yeares, as wee reade that the Iewes reckoned their yeares from the yeares of Iubilee, and from the finding of the law in Iosiah's time: for then commeth the true yeare of Iubilee, the yeare of freedome and deliuerance from bondage, when the Gospell, which is the glad tidings of saluation, commeth vnto vs.

Furthermore, that nothing might bee wanting to make vs with ioy to receiue Gods holy religion, behold since the Church hath begun to flourish, & to spread her boughes throughout the whole land, the Common-wealth hath neuer been endowed with more ornaments of peace, neuer lesse vexed with encombrances of warre, neuer like adorned with bountifull blessings. Why? when our neighbour nations haue beene infested with martiall horror, clattering of armour, thundering of shot, when infants

Temporall blessings haue accompanied religion.

haue



## THE EPISTLE

By looking  
abroad, bet-  
ter behold  
your blef-  
sings at  
home.

haue beene drawne out of their mothers  
wombes, and dragged from their nurses  
breasts, when their wines and daugh-  
ters haue beene ravished, their countries  
wasted, their citties sacked, their houses  
fired, their temples defaced, with many  
more such spectacles of dread and hor-  
rour: yet England hath remained still  
victorious without contention; and thou  
famous London her Queene cittie, con-  
fident without trouble: so that now it  
may bee boldly auerred, that mercie and  
trueth are met together, righteousnessse  
and peace haue kissed each other. Now  
then ye noble Lords, graue sages, valo-  
rous captaines, resolute souldiours, braue  
gentlemen, worthie cittizens, laborious  
comminaltie, shew your honours, your  
valours, your worthinesse, your trusti-  
nes, and painefulnesse in promoting that  
which is, and ought to be your glory; ra-  
ther hazard the last drop of your dearest  
blood, than see her dishonoured, without  
whome, all your honours are but vani-  
ties.

## TO THE READER.

ties. Nay, if you receive her not as you should for her owne sake, yet respect her for her children; and thinke it not too much to bestow your wealth to maintaine her, your honours to countenance her, your authoritie to assist her, your wisdomes to plead for her, against the prophane pollicie of that miscreant Machiavel, who is become a counsellor amongst the greatest Statcsmen of Europe, against hellish Atheisme, which goeth about to persuade the world that there is no religion at all, and especially against that common strumpet, Romish superstition, who is not ashamed to borrow Religions name: So shall you shew a studious zeale, and affectionate loue towards your prince also, whose prosperitie is the pillar of your peace.

Peace and  
plentie, the  
children of  
Religion.

Lastly, I haue in this Treatise detected treacherous dealings of Romaine Catholickes, and manifested their daungerous proceedings, to the view of euerie

B

good



THE EPISTLE

*good subiect : the which I have published under the patronage of all you that loue the Gospell, whome the Almighty protect with his power, and guide with his grace.*

Yours in the Lord,  
I. B.





THE SVMMME OF THE  
CHAPTERS.

**A**ffliction hath been, is, and shall be the common condition of Gods Church, and the lot of his inheritance. Chapter 1.

The lambe standing on mount Sion, is more mightie to saue, than the enemy to destroy.

The enemies of the Church are either cruell Tigris, or craftie Foxes. Household enemies most hurtfull to the health of the Church. Chapter 2.

The true semblance betwixt a two-legged, and a foure-legged Foxe. Chapter 3.

An Oration from old Rainard to his Jesuiticall cubs, and extrauagant Fox-priests: wherein his experienced wilines directed them from curious contemplation, to treacherous practise. Chapter 4.

The semblance betwixt the Foxe and the Lion, Antichrist and Mahomet, in broaching their damnable doctrines, and leuying many nations to their lawes. Chapter 5.

Of sundrie sorts of Foxes that are most of all troublesome to this our Church. Chapter 6.



## The contents of the Chapters.

- Chapter 7.** Of the vnkenelling of the Foxe, and the duties of the Terriers vsed for this purpose.
- Chapter 8.** Two principall reasons why Foxes are suffered in the Church.
- Chapter 9.** Eight reasons proouing all perfit Papists rotten-hearted subiects to true Christian princes.
- Chapter 10.** Twelue reasons proouing by diuinitie, and true Christian pollicie, that Foxes ought to be tied shorter.
- Chapter 11.** Two principall gardiens of the vineyard, Magistrates, and ministers; where first of the duties of ministers in hunting of the Foxes. Also see an enditement found against many Patrons of benefices.
- Chapter 12.** The dutie of Christian Magistrates, as well Soueraigne as others, in purging of the Church from these noysome vermine.
- Chapter 13.** Two Toiles wherewith Foxes must bee taken: there see the miserable end of Traitors.



# A TOILE FOR TVO-LEGGED FOXES.

## CHAPTER. I.

*Affliction hath beene, is, and shall bee the  
common condition of Gods Church,  
and the lot of his inheritance.*

*The Lambe standing on mount Sion, is  
more mightie to saue, than the enemye  
to destroy.*



Hey do greatly abuse  
themselues, which  
are perswaded to see  
the Church in so qui-  
et and calme estate,  
as to be without af-  
flictions, either with-  
in or without, or both together within  
and without; the contrarie experience  
whereof the histories of all ages doe suf-  
ficiently declare. For if wee looke into



It is Bellar-  
mines do-  
tage to  
make out-  
ward pros-  
peritie a  
mark of the  
Church.

Churches  
Persecutiōs

*Genesis.*

*Exodus.*

*Iosua.*

*Judges.*

her continuall course heretofore ; or  
consider what the spirit of God hath  
prophecied concerning the future state  
of the Church, wee shall finde that it  
hath beene from the creation of the  
world vntill this day, and shall bee vnto  
the consummation therof, tossed to and  
fro with many cruell stormes, subiect  
to many afflictions and persecutions :  
for prooffe and experience whereof,  
consider the estate of the Church vn-  
der *Adam*. VVas not righteous *Abel* a  
principall member thereof, vnnatural-  
ly murdered by the bloudie hand of his  
elder Brother? Thus first arose the tem-  
pest against the boat and little barke  
of Iesus Christ ; the same continued vn-  
der *Abraham*, *Isaac*, and *Iacob*, vnder  
*Moses*, the Israelites tyranized by *Pha-  
rao*, distressed in the wildernesse, and di-  
uerfly tempted before they could take  
possession of the land of promise. If euer  
the Church enioyed a pleasant and a  
faire time of weather, it was vnder *Io-  
sua* and those which then ruled the peo-  
ple, being most triumphantly planted  
in Canaan together with the seruice of  
God : afterwards vnder the Iudges vn-  
till

till *Samuel*, for one day of faire weather  
 an whole yeare of stormie and foule;  
 then behold the Arke of couenant ta-  
 ken captiue, Silo ruinated, and all *1. Sam. 4. 11.*  
 brought into an vtter confusion: how-  
 beit God pitying his Church, raised vp  
*Samuel*, by whose ministerie this stormie  
 ceased, and the schooles of the Pro- *1. Sam. 7.*  
 phets were reformed. But this Sunne  
 was scarce vp, when horrible darknesse  
 was brought in by wicked *Saule*; the  
 priests themselves being massacred, the  
 forcerers restored, the people exposed *1. Sam. 28. 9.*  
 to ignominy, being no better than a bo-  
 die without an head; vntill that *David* *2. Sam. 2.*  
 holding the scepter the welfare of the  
 Church began to grow; as also vnder  
*Salomon*, who furnished the Lords house  
 both within and without, with a most *1. Kin. 6. 7. 8.*  
 triumphant magnificencie, yet this  
 happie state is ouerturned; ten Tribes *1. Kin. 12.*  
 against two, the Synagogues ruined to  
 lodge *Ieroboams* calues in, the Leuits ex- *1. Kin. 18. 13.*  
 pulsed, the poore Prophets constrained  
 to be hidden in holes, and there to be  
 sustained with bread and water; *Helias*  
 himselfe being brought to that extre- *1. Kin. 17. 4.*  
 mitie, that hee was faine to be fed with



4 *A Toile for two-legged Foxes.*

a Rauē. Now as for the kingdome of Iuda, there the faithfull seruants of God had no worse enemies than the Kings and the Priests, namely, vnder *Achaz* and *Manasses*. VVhat grieuous affliction did the Church sustaine, when in the daies of *Ieremie*, the Chaldeans wasted Ierusalem, spoiled the Temple, slewe the Nobles before the Princes face, put out his eyes, dishonourably led him away captiue to Babylon, leauing that populous countrey admired for prosperitie, a barbarous wildernesse & dreadful example of miserie?

To come vnto the shipmaster himselfe, what cold entertainment receiued hee in this worlde, borne in a stable, from thence forced to flie into the deserts of Egypt, brought vp and nourished in a poore Carpenters house, in a Cittie of so small reputation, that it is demaunded, VVhether any good thing could come from the same? From thence forced to retire himselfe vnto the rocke of Capernaum, not hauing an house wherein to put his head; afterwards as a principall malefactor, crucified betwixt two theeues.

The

*A Toile for two-legged Foxes.*

The Disciples were dealt withal much like to their Master, as is to bee scene partly in the Actes of the Apostles, and partly in the Histories of those times, wherein Nero, Domitian, Dioclesian, and other Tyrants of the like disposition liued: But yet no time so bloudie, as since the child of perdition was borne, and hath vsurped tirannical iurisdiction. For the Church could conuey it selfe into no corner of the wildernesse, but this bloud-hound hath found it out to pursue and persecute it: what bloud by him hath ben shed, and what murders committed in these latter daies, France and Flaunders, England and Scotland, can sufficiently record. And this is the way wherein the whole Church truly Apostolike being in this world, as wayfarers and wanderers hither and thither, must walke; the same beeing foretold vnto the last day. Yet behold the conquering lambe Christ Iesus standing on mount Sion, is more mightie to defend, than the Prince of darknesse to destroy: the Lord of hostes cannot forsake his tabernacle; and though the little barke of his Church bee tossed to and fro amidst the

*Actes.*

*Ecclesiastical histories.*

*2. Cor. 6. 5.*

*Heb. 11. 38.*

*Apo. 12. 14.*

*Churches  
preservatiō.*

*Psal. 84.*



the seas of this troublesome world, yet hee which holds the sterne is able to commaund both wind and sea: wherefore although from time to time it hath been hoyled to and fro with wind and waues, yet the Lord hath been continually assistant to the same; so as it hath neuer been ouerwhelmed, neither can bee. For prooffe whereof, see how the Creator in the person of him who after was made our redeemer, and deliuerer, in person did runne after those two forlorne children *Adam* and *Eue*, after they had fallen away from him through infidelitie; applying vnto that deadly wound so soone as it was made a remedie of immortalitie, farre more excellent than that whereof they had deprived themselves and all their posteritie. Looke further and behold *Abraham*, *Isaac* and *Iacob*, mightily preserved, notwithstanding the infinite and dangerous by-waies wherein they walked, for the space of foure hundred yeares amidst most prophane people, multiplied vnto the number of sixe hundred thousand persons, beside women and children. Looke againe and behold the

in-

*Genesis.*  
*Exodus.*

indauntable insolencie of proud Pharaoh  
vanquished by frogs, by flies, by lice,  
at the shaking of the rod of one of the  
seruants of the Lord of hostes. Behold  
afterward the Church pursued on drie  
land by an huge multitude of the Egyp-  
tians, swallowed vp of the red sea, which  
was as a wall on either side of the peo-  
ple of Israell. Behold what memorable  
and maruellous things did hee for his  
people in the wilderness, how hee sent  
bread from heauen, how with the stroke  
of a small rodde the most hard rockes  
cleaue to water, almost fortie yeeres  
long, this whole multitude. See and *Ioshua. 3. 6.*  
consider how it arrived at the riuer Ior-  
dane, passing the riuer on drie ground,  
making the high walles of Iericho to  
fall downe before it, battering downe,  
dashing in pieces, trampling vnder  
feet thirtie Kings beyond Iordan, how  
victoriously they were placed in the  
land of Canaan, how they beat downe  
their enemies sometime with an Oxe  
goad, as did Samgar the sonne of A-  
nath, sometimes with pitchers as Gede-  
on, sometime with the iawe-bone of an  
Ass as Sampson. God suffered the Arke  
to

*Jud. 3. 31.*

*Ind 7. 20.*

*Judg. 15. 15.*

*1. Sam. 5. 4.*



to bee taken prisoner, but it was to the overthrow of the Philistians Dagon. vnder the raigne of King *Saul* the Church did abide many a cold blast; but he raised vp his seruant *Dauid* a king and prophet to refresh the same, who left his successour King *Salomon*, a figure of the true *Salomon*, King of peace and eternall sonne of *Dauid*.

Why the  
Church is  
afflicted.

Now to passe beyond *Salomon*, wee shall finde the Lord no lesse assistant to his Church than before; yea euen vnto the consummation of this world wee shall finde the nearer the time, and tearme appointed of God, approacheth for the execution of his promises, the more ardent affection will hee shew to his Church; who although many times he scourgeth and afflicteth the same, he dealeth but euen as the husbandman doth with his corne, which the oftener it is winnowed and sifted, so much the more purer it is. Neither doth he set his enemies on worke to ruinate and destroy his Church, but as it were to vnthaw his people waxen stiffe, and benumbed through ouermuch ease, and to vnburden his Church of a great  
number

number of villanous prophane persons crept into the same. For when the Chaldeans laid Iurie wast, led the people captiue vnto Babilon, insomuch as the Church seemed vtterly rased; yet how captiue and prisoner-like soeuer they were, behold the Lord present with his Church, behold the royall edicts for the worshipping of the God of *Daniel*, behold the tyrant *Nabuchadnezzar*, not being content to be the cheefest amongst men, made the vilest amongst beastes; behold Babilon it selfe captiue, *Israell* restored and reestablisht with great priuiledges, and restitution of their holy vessels. And thus if wee proceed, we shall euidently see how the Lord hath bin present with his Church in the spirit of comfort, assistance, and deliuerance; how hee hath beaten downe that great mount of the *Romane* monarchie, and daily bloweth to ruine the beast moulded vpon this patterne, and seated in the temple of God vpon the very same seuen hilles. The declaration whereof, one Chapter cannot affoord, nay the life of one man after another, can hardly performe it.

But



Gods great  
mercies to  
England.

But to let passe forraine lands, and to speake of the great loue that the Lord hath shewed towards the Church and Commonwealth of England : I may truly say, happie are we, if wee continue happie ; and blessed are wee aboue all other people, if we be still blessed of the Lord ; who, if insurrection hath beene moued, hath suppressed it ; if conspiracie hath been intended, reueiled it ; if treason hath been attempted, confounded it ; if war by forrain foes threatned, hath deliuered vs from it : wee dwell stil in safetie, though threatned by Spanish tyranny ; we triumph in garlands of Oliues, though threatned to weare the wreaths of Cypres ; we sing *te deum* with cheerful hearts, though forrain crueltie haue threatned a mournfull *miserere* . O thē let vs neuer forget the good things that hee hath done for vs ! the great kindnesse that hee hath shewed to let his Church. Tell it to your children ; and let thē tell it to their posteritie, frō one generation to another, euen the good things that the Lord hath done for England, vnder the regiment of a gracious princeesse : yea tel it how by his annointed

*A Toile for two-legged Foxes.* II

ted *Deborah* he hath repelled the rage of  
*Iabin*, how by his *Hester* he hath hanged  
vp *Haman*, which sought to bring vs and  
our posteritie into perpetuall slauerie;  
and how by *Iael* a woman he hath stric-  
ken a naile into the head of *Sisera*, euen  
then when his mother and his wise la-  
dies had thought he had been deuiding  
the spoile. Blessed be that people whose  
God is the eternall, blessed be the Lord  
God which hath thus blessed England,  
and greeted his children with so  
manifold consolations,

Amen.

CHAP-





## CHAPTER. 2.

*The enemies of the Church are either  
cruell Tigres or craftie Foxes.  
Houshold enemies are most hurtfull  
to the health of the Church.*

**T**He enemies of the Church of  
God are of two sorts; either o-  
pen and knowne persecutors,  
of whome in this place I pur-  
pose not to entreat; these in holy scrip-  
tures are called by the names of Tygres  
and Lyons: or else they are couert and  
priuie enemies; and these are called  
Foxes, wolues in sheeps clothings, false  
horned lambes. Of the first kind were  
the Edomits, the Moabites, the Ammo-  
nites, the Chaldeans, and Babylonians  
against Israel; the Iewes, Arabians, Sar-  
racens, Turkes, and Tartarians, against  
the Christian Church. Of the second  
sort were in the time of *Moses*; *Chore*, *Da-*  
*than*, and *Abiram*, who, as it is written,  
being

*Cant. 2.  
Math. 7.  
Renel. 20.*

*No strange  
news to find  
foxes in the  
Church.  
Numb. 16.*

*A Toile for two-legged Foxes.*

13

being in the middelt of the vineyard,  
fought to vndermine the same : such  
were the wiked priests and false pro- *Ezech. 22. 28*  
phets, which promised peace when  
therewas no peace., smothered the  
finnes of the wicked dawbed with vn-  
tempered mortar, conspiring against  
the law, prophaning the temple, main-  
taining the iniquitie of the princes, op-  
posing themselves against the true pro- *2. King. 22.*  
phets, as did those miscreants *Zedechiah*  
against *Micheas*, and *Hananias* against *Jerem. 18.*  
*Jeremie* : such were the Scribes and Pha- *Math. 21. 41*  
risees, Essenians and Herodians, who  
silly ventured to entrap the Lord of the  
vineyard, who in the person of a re-  
deemer came to take order for the  
same. And afterwards, although the  
principall hunters of these Foxes tra-  
uailed painefully to dresse and trimme  
the vineyard, the braunches whereof  
were spread from East to VVest, & had  
prouided it of labourers to husband it;  
notwithstanding, (as their histories doe *Foxes most*  
witnessse) they had alwaies more to doe *trouble-*  
in the hunting of these Foxes, than a- *some to the*  
gainst other open enemies whatsoeuer, *Church.*  
either within, or without the Church.

C

If



14 *A Toile for two-legged Foxes.*

Church a-  
postolike  
annoyed  
with Foxes.  
*Acts 15.*

*1. Cor. 15.*

*Coloss. 2.*

*2. Tim. 2. 17.*

*Jude, verse 4.*

Armies of  
Foxes.

If you looke into the infancie of the Church apostolike, such Foxes shall you find, such namely which would match Iesus Christ and *Moses* together; such Foxes, false Apostles, and false brethren were at Corinth, teaching that there was no resurrection at all, or else that it was alreadie past, as did *Himeneus* and *Philetus*; such were some at Colossa, which were of opinion that the traditions of men were necessarie to be obserued, that the superstitious afflicting of the bodie, was a religious seruing of God, that difference should be betwixt meate and drinke and dayes, according to the Iewish custome; such were in Asia and in Crete, which mingled the truth with vaine fables and genealogies, who thought how such as beleeued might liue licentiously, which imps of Sathan are by the epistle of *Jude* worthely confuted. After these succeeded whole armies of Foxes, heretikes of al sorts, some assaulting the diuinitie of the sonne of God, as *Cerinthus*, *Ebion*, and *Arrius*; some his humanitie, as *Eunomius* which taught that Christ had a bodie without a soule, and *Appollinaris* which taught that hee had

had a soule without sence. Others confessing both the one and the other, but diuiding Iesus into twaine, as *Nestorius* who taught, that as Christ had two natures, so hee had not one but two persons. Others making a monster of him, which should bee neither God nor man, as did that dogge *Seruetus*, who said that Christ was but a figure of the sonne of God, and that his bodie was compounded of three vncreated elements, and so confounded both natures. Others degrading him from his office: others mingling the pure word with a million of errors: what should I say vtterly false, yea altogether monstrous.

But aboue all other, there is an old The old  
gray Foxe, which vnder the colour of gray Foxe:  
the Church of Rome, and because the  
grace of God did sometime shine foorth  
there, doth seeke continually to sup-  
plant the vineyard of the Lord, whose  
crueltie, and subiltie the silly lambes of  
Iesus Christ haue tasted of from time to  
time. This old biting dog-foxe hauing  
hatched vp his cubs, and taught them  
their lesson, that is, to transforme Chri-  
stian religion into policie, and policie



into trecherie ; then fall they from contemplation to practise , and are readie to trudge from one countrey to another, like vagrant rogues, to what place soeuer it shall please the old Foxe to send them. And as amongst the Scythians hee was reputed the brauest gentleman that spilt most blood : so is hee canonized for the worthiest Catholicke, that can bring most soules to confusion. So that neuer were the fennes of *Lerna* so daungerous, neuer was that monster *Hidra* so pernicious to the neere inhabitants, as are these Foxe-cubbes to the safetie of the Church, that is to wit, popish schoolemasters, Iesuites in profession, Iscariots in condition, seminaries of falsehoode, stragling extrauagants, roguish pedlars of whorish merchandise ; whose drift is nothing else, but to reconcile simple people to the obedience of the Pope, to powre into their hearts pestilent opinions against her Maiestie, and the lawes of this Realme, to sound the secrets of inward intentions, to set discontented hearts on fire with the flames of rebellion, to feed foolish humors with vaine hope  
of

The drift of  
priests and  
Iesuits.

of alteration : in the meane while, teaching rebels to practise popular behaviour and to cary countenances friendly to conformitie (howsoever their eies dazell with looking for that which comes not yet ; nay, better their eyes were out of their heads, and their heads from their shoulders, than euer it should come : ) else to what end serueth that poesie sent from old *Raniard* to his cursed Cubbes, *Da mihi cor tuum, & sufficit*, Giue mee thy heart, and it sufficeth. O cunning old Foxe ! thou knowest full well that the heart will carrie the hand when opportunitie serueth ; and what thy Fox-like wilinesse did foresee, that experience hath taught this kingdom : namely, that thy Cubs as they repine at the Princeesse safetie, so are they and still will be, the first that will set foot in traiterous attempts.

A poesie sent  
frō *Rainard*  
to his Foxe-  
cubs.

God preserue the Prince, her Nobles, and the true subiects, from wofull experience : nay, God giue them wisdom and courage to tie thy Cubbes shorter ; else I can tell, it is an infallible *Maxima*, That young Cubs in time will prooue old Foxes, and old Foxes if time

Note well a  
*Maxima*.



18 *A Toile for two-legged Foxes.*  
serue, will prooue cruell Tygres.

Queen Ma-  
ries daies.

But is it true, can the Foxe strip him-  
selfe out of the lambs skin, and play the  
Lion in his kind? can subiects hands ac-  
quaint themselves with tempering Ita-  
lian physicke, and English breasts giue  
harbour vnto Spanish hearts? Yea it is  
too true; and if time should turne, wee  
should find the VVolues would put off  
their sheeps coats, & play the VVolues  
in their right kind, and show their rae-  
nous nature by their cruell deedes; as  
heretofore they did when reuerent age  
was not respected, when flourishing  
youth was cropt in the prime, when wo-  
mens weaknesse was not spared: (but O  
more then barbarous crueltie!) when  
the tender babe springing out of the  
mothers wombe was cast into the fire.  
VVhat should I raunge into so large a  
field? there yet liueth many one, whose  
father, mother, brother, sister, kinsma, or  
friend, was through antichristian cruel-  
tie abridged of the naturall date of their  
dayes. Such was the calamitie of former  
times, and such are the times that these  
Foxes gape after, to quench their thirst  
with the bloud of the lambs.

O

O fie vpon you vnnaturall monsters!  
that seeke the subuersion of your owne  
naturall prince, and countrie, which  
seeke your owne desolation, ruine and  
miserie. VVhat meane you, vncircumci-  
sed Philistines, to labour to pull the  
house vpon your heads? what hath be-  
witched you, that you should trust a  
trothlesse Spaniard? I can iustly com-  
pare you to that mad musition that  
fell to tuning of his instrument when  
his house was on fire: or to the foole,  
that laugheth and maketh shew of  
mirth, when he goeth to the stockes. I know that some of you weare the mark  
of the beast, as a crosse, an *agnus dei*, or  
some character of the Babilonish whore,  
whereby you hope you shall bee mar-  
ked from Huguenotes, if that day should  
come that you looke for: so bould you  
are to trust a Spaniards courtesie. I can  
fitly apply the fable of the Lion vnto  
you, who being hurt by the Bull, com-  
maunded all horned beasts to auoide  
the Forrest vpon paine of his displea-  
sure: amongst the rest the hare vnder-  
standing of this, made hast to bee gone;  
whome the Foxe meeting by the way,

The old  
Foxe his  
cognifance.



asked whither she footed so fast: in sooth  
 (quoth the hare.) I neither truly can tell,  
 nor greatly regard, so I were gone.  
 VVhat is the matter (quoth the Foxe ?)  
 tush what a question is that (saith the  
 hare :) as if thou wert ignorant of the  
 late proclamation of the Lion, that no  
 horned beast should remaine within  
 the wood. VVhat is that to thee (saith  
 the Foxe ?) for thou art no horned beast.  
 Mary that is true, but what if the Lion  
 saith that mine eares bee hornes, how  
 then? Euē so though you professe your  
 selues to be catholikes, though you haue  
 the stampe of the beast, haue your cros-  
 ses, your medalls, and such like badges;  
 yet I will warrant you, if your purses be  
 well lined, you shall either burne for  
 heretikes, or pay well for the faggots:  
 whether you can say *shiboleth* or *siboleth*,  
 it makes no matter, they will beare you  
 downe that you are Ephramites; and  
 if the Spanyards say that your eares bee  
 hornes, no remedie you must to the pot,  
 as if you were protestants. Such are the  
 Spanyards, such are their fruites, such  
 is their treacherie, such is their tyrannie,  
 aske them of the low countries, aske  
 the

the Neapolitanes, aske the Indians, Spaniards  
and they can tell you of the execrable courtesies  
tyrannies of the Spaniards, which as are vnnaturall cru-  
they surmount al credit, so I am not fur- elties.

nished with effectuall tearmes to dis-  
play them. VVhat these helhounds haue  
done in the low countries, it is better  
knowne than I am able to report : yea  
it is extant how they haue curtalled  
the prerogatiues, ingrated upon the li-  
berties : what greeuous exactions they  
haue raised, what customes they haue  
imposed vpon all manuarie trades, and  
mechanicall faculties, whereby gaine  
might grow to the inhabitants of Na-  
ples : in a little more than fortie yeares,  
what realmes they haue dispeopled in  
India, which now remaine as desolate  
wildernes; what millions of men, wo-  
men and children they haue murdered;  
insomuch as they haue waged amongst  
themselves who should most brauely  
broach his sword in the bowels of an  
Indian, or with one blow most lustely  
strike off his head, giuing eight hūdred  
Indian soules for one Moore, tearing in  
peeces men and women with mankind  
inasties, broyling the Lord and nobi-  
litie

Another  
cost giues a  
watchword  
to a wise  
man

Sauage  
Immanitie



litie on gridirons with a soft fire vnderneath them, that howling & despairing in lingering torments, they might end their liues . Are not these warning peales sufficient to make you feare? doe you look for greater courtesie at Spaniards hands? VVill you follow the Hiænaes voice? or dare you swallow a Spanish baite? are you so foolish to looke for grapes on thornes? or so mad to hope for mercie at the hands of mercilesse tyrants? Learne learne to answer them, as the Foxe did the sick old Lion, when he intreated him to enter into his den. *Nam me vestigia terrent, omnia te aduersum spectantia, nulla retrorsum.*

*The tracks and footsteps that I spie,  
makes me to doubt some traine,  
Sith all trace forward to thy den,  
but none tread backe againe.*

But you are like affected to the Israelites, you would change both *Moses* and *Aaron*, magistrate and minister, you are so bewitched that you would change your *Samuel* for *Saul*; nay more then that, your *Christ* for *Barrabas*; which change you doe seeke for, although you pay your heads to boote, if you should haue your desires.

desires. But I trust the Lord hath blessed  
England with wise and prouident coun-  
sell, who may learne by your former  
practises to beware of after-claps.

For papists proue traitors a-  
pace. And so it is high  
time they were  
prouided  
for.

CHAP-







## CHAPTER. 3.

*The true semblance betwixt a two-legged, and a foure-legged Foxe.*

The Foxe  
hath a foule  
smell.

**T**He couert enemies of the Church, because they accord in conditiō, and are like them in properties, are therfore called Foxes: now amongst many, one propertie is, that the Fox hath a foul sinell; wherein the two-legged & four-legged Foxes agree as Cubs of one kind. Mens liues and religions are commonly alike, neither can their conuersation haue a sweet sinell, whose religion hath a lothsome taste: wherefore behold a posie made first of popish doctrines; then of their liues: by the smell wherof you may iudge of the soundnesse of a Catholicks profession. Behold, I say, an hotch-potch and miserable mingle-mangle, if you respect their religion, of all Satans forgeries and deuilish heresies, as they may

may serue the old Foxe his turne, patched together like a beggars cloake made of a thousand shreds: therefore with Carpocratian heretickes he is bold to set vp the Image of Christ and other Saints; with the Anthropomorphites, to paint God the Father like an old man with a gray beard: with the Pelagian hereticks, to maintaine free-will, power to iustifie our selues, and to fulfill the commandements: with the Messalians, to mumble his mattens, *pater nosters*, and seuen Psalmes by number vpon a paire of beads: with the Tatians, Cataphrygians, Montanists, and Ebonists, to seeke sanctification in eating and not eating, in marrying and not marrying. To be short, in many things, he is Heathenish, Turkish, and Iewish: so that whosoeuer is not starke blind, may behold, whereupon the Roman Catholikes build their faith: not vpon the doctrines of the Prophets and Apostles, but partly vpon the Scriptures sophisticated and quintessensed in a Lynbecke, to serue for a correctiue in the poysoned drench of the whore; partly vpon such sayings of the auncient fathers as serue for their turne;

A posie of popish doctrines gathered out of the desert of heresies.

Wherupon the Romish faith is founded.



turne; partly vpon the scum of general counsels; partly vpon the Caballa of the Iewish Rabbins; partly vpon the Turkish Alcoran, and lastly on the profound diuinitie of *Ouid* and *Aristotle*. In this manner skipping like muckeyes from one place to another, they picke what may best serue for their purpose, euen as if a man would picke rotten out of an apple, with this prouiso, that a Roman Catholike hang as fast on the foundation, as a theefe on the gallows, to wit, on his holy mother the Church of Rome, which can stumble no more than a man when both his eies are out. And this is their inuincible *Stratagema* and *Panoplia*, their strong furniture and fighting weapons of warre, which they vse for the defence of their religion: whereby it may euidently appeare, that the bottomelesse pit is open, and the diuell is broke loose, and that the Pope is the porter of hell gates. Beware then of the poysoned cup of the whore, and the wiles of such Foxes, VVolues in sheepes clothing, false horned lambes, masking hypocrites, deceitfull workemen, craftie companions, coufening knaues,

*Can. 2.**Math. 7.**Reuel. 20.**Phil. 3.**2. Cor. 11. 13.**Rom. 16.*

as

as by diffembled zeale & palpable flatterie creepe into mens houses, winde themselves into mens consciences, lead away the simple captiue : beware of these scorpions with stings in their tailes, who when they looke most demurely, pretend greatest mischeefe; wound the sores, when they speake the fairest; with smooth speeches captiuate mens consciences, when they pretend greatest libertie. Let not your hearts be deceiued, there is no such vice as that which is hidden vnder the colour of vertue; no such arrant strumpet as she that seekes to shrowd her selfe vnder the shew of a graue matrone; no such *Iudas* kisse as with an Apostles face, nor fawning diuel as like an Angell of light; no such enemies against the Church, as those which vnder the name of it, seeke the supplanting of the same.

To leaue their religion, & to speak of their liues: cā there be a sweet behauior where there is no sound faith? certes no, and therefore experience wil teach thee, **Corporall** that corporall and spiritual whoredome **& spirituall** whoredome goe hand in hand : for whomore hot in **companions** the seruice of *Baal*, then wicked *Iesabell*? **collaterall.**

yet



yet was shee but a painted harlot. It is needlesse to tell you some sweet parts plaied in the Popedome, and to glance at the filthinesse of those cheefe chaste fathers and maiden priestes, the smell whereof hath ascended to heauen, and annoied the Lord of hoasts ; yet to the end you may know the birds by their kinde, the colts by their dammes, and the young Cubs, by the smell of the old Foxes : I will giue you a little taste of the vnsauorie manners of holie Foxes, (holie fathers say they) whereof some haue beene famous and renowned heretikes, some notorious blasphemers of God, some shamelesse scorers, some whore-hunters, adulterers, and sodomiticall beastes, some wretched and rauinous helhounds, some coniuers and Necromancers, as histories doe de-

*Anastasiu* 2.  
The old  
Foxes haue  
foule smells.

*Boniface* 8.

clare . *Anastasiu* the second consented to the Nestorian heretikes, which denied the humanitie of Iesus Christ, and at last being stricken by the hand of God, did void his intrails, as did the heretike *Arrius* before him. *Boniface* the eight was in a generall councill holden in Paris, accused and found guiltie of  
three

three capitall crimes, namely of heresie, murther, and symonie, and for these causes was dispossessed of the Popedom: and afterwards cast into prison, desperately gnawing and deuouring his hands, like to a dog ended his daies, for whome the diuels did wonderfully mourne and shed many a salt teare. For on the same day was heard in the prison where hee died, called *castra de S. Angelo*, such horrible thunderclaps, and terrible stirres, as if all the Popes, Abbots, Prelates, Cannons, Priests, Munkes, and Friers in hell had beene singing his *requiem*. Pope *Iohn* the foureteenth, who with an Italian tricke pickt ouer the pearch Pope *Alexander* the fifth, and *Iohn 14.* afterwards verie featly created himselfe Pope, was conuicted in the councell of *Constance* an apparant heretike, an vngodly knaue, an oppressor of the poor, a persecutor of the righteous, a stay to the wicked, a pillar to the barterers of benefices, a glasse to dishonestie, a vessell full of all vice, yea a verie diuell incarnate: and therefore put beside the cushion, and deposed from his aposticall seat. VVhat should I leaue *Iohn* the dog-



Pope Joane  
the bitch-  
foxe.

John 13.

Foxe, and speake of *Ioane* the bitch-Fox, from whom Monks, Friers, polc-shorne Priestes, and the Romish spiritualtie are sprung. This *Ioane* was well content to bee gotten with child by one of her Cardinals, and was deliuered in the middest of the street, as shee was deuoutly treading in procession, by the same token, that at this day there doth remaine an Image of stone hewen out of the earth, as their histories do report; and that the Popes in their procession neuer doe passe that way, least that the like might happen vnto them. Neuerthelesse, for the auoiding of such a foule chaunce the holy Church did ordaine two chaires to be hewen out of Porphyre stone, where they vsed to feele from vnder, *utrum habet testiculos*. But that custome is now left, for it may well bee that they make the matter manifest by the brood of their bastards. *Iohn* the thirteenth, was in propertie much like to Pope *Ioan*, who as he was descended of whores and knaues: so was hee no changeling, but did shew full well what stocke hee came of, for hee was so vowed to incontinencie, that hee maintained

tained an open stews: the Emperour Otto causing a councell to be gathered, wherein hee was complained vpon, and accused of many foule things, as that he had committed whordome with two sisters, that hee had made Bishops of children, that hee had defloured many virgins, that of Saint Iohns pallace at Lateran, he had made an open stews; that he had offered vp wine to the deuils, and in playing at dice, had called for aide of his graund Captaine the prince of darkenesse. But what can wee expect at their hands, who are so neare linked and allied with that foule fiend? For is it not recorded in their histories, that many of them were Necromancers, familiarly acquainted with the deuils? Search Cardinall Benno in his bookes of the life and doings of *Hildebrand*, and he will tell you that many haue obtained the Popedom through deuilish Artes: as *Silvester* the second, *Iohn* the eighteenth, *Iohn* the nineteenth, *Iohn* the twentieth, *Benet* the eight, *Benet* the ninth, *Gregorie* the seuenth, earlt called *Hildebrand*; who tempered his Triacle so well, that as good as five or sixe Popes by the Italian



dram were brought to their bane, to the end he might haue a beatē path to their places. Now to speak of the same knacks in the popish Cleargie descended from the stock of such grandsires before mentioned, it would be too tedious; nay, we may not imagine that those maiden priestes which daily handle a breaden god, can play legerdemaine, when they seeme to giue absolution.

But here the old Foxe will reply, that all the flowers in *Priapus*, that *Dryades* and *Naiades*, and *Satyrus*, that is, all the flowers in hilles, and dales, and many a greene forrest, haue not so sweet a smell as a Catholickes conuersation. For the olde Foxe, poore beast, abides the ill brunt of the weather; his poore Cubs haue such streight rules of liues as none haue more, some of them not eating any flesh a great part of the yeere, some of them eating no flesh at all, beeing as leane as if they had lien seuen yeares diseased in their dennes of Idolatrie; others going woolward; others doing perpetuall pennaunce, and whipping themselues a vie, who shall whip most; others vtterly forswearing the mariage bed,

Popish mortification  
liuely depicted.

bed, and vowing virginitie. Thus I warrant you the Foxe doth loue mortification as dearely as a dog doth a cudgell.

And what if your Austeritie of life were as you would make the world beleue: yet come you not neare *Baals* priests, who cut and launced themselves, whom notwithstanding the Prophet *Elias* mocketh with full mouth; no nor yet neare the superstitious Mahometanes of diuers sorts.

Austeritie  
of life no  
true marke  
of the  
Church.

But ye worlds deceiuers, ye painted Sepulchres, yee meale-mouthed counterfeits, your priests indeed vow continent liues: but O heauen! O earth! O thousand millions of rapes, adulteries, incests, fornications committed vnder the goodly vow of virginitie! You vow pouertie, but it is to nestle your selues in pallaces, and there to pamper your selues at other mens charges. You watch in the night; but it is to sleepe in the day. O what paines takes the olde Foxe to ride on mens shoulders; and to lift vp his feet to haue his pãtofle kissed, to tell ouer so many thousands of crowns as come tumbling in on euerie side! O what paines he takes to haue the spoile



and bootie of so many millions of soules so miserably bewitched? O what a mark of mortification is it in the Reuerendissimies, to haue their tailles caried vp by their traine-bearers, and to ride vp and downe in their coaches with their concubines? Alas for pittie, those religious men which merit both for themselues, and for others, how ill bee they lodged in their princely chambers? poore men alas, how are they famished, when the world is together by the ears, who shall bestow most vpon them, & their hands so troubled with the gout, that all is fish that comes to net? O the small warmth they haue in their Iacobine chambers! How ill bee they cloathed in their cold cassockes!! O what hunger abide our English poppings, and poore Catholics, in abtaining from a peece of roastie Bacon, to feed of dainties that are fetcht out of farre countries! How pale faced are they, in drinking the strongest wines they can come by? At what great price doe these Romanists rate Paradise at, when thus they doe worke to be seruiceable?

Here whilst we giue them the challenge

lenge for seeking the kingdome of hea-  
uen in their drunken dotages, and stin-  
king cesterne of their owne traditions:  
they in the meane while most wickedly  
flaunder vs, that wee disjoyne amende-  
ment of life from remission of sinnes.  
And why so? because we settle the con-  
sciences of men on him, who hath paied  
so dear a price for them. But as touching  
our doctrine compared with theirs, wee  
will make him Iudge, who shall iudge  
vs all by his word. And as for our liues  
we acknowledge that we haue too great  
cause to humble our selues before the  
highest maiestie. But as for them, their  
Sodom & Gomor, their plaunches and  
swine-sties of all impietie, their harbors  
and lurking holes of idlenesse, and all  
manner of dissolution, yeeldeth such a  
lothsome smell, as doth infect both hea-  
uen and earth.

The second propertie of the Foxe is  
wilineffe, and this is one of his vnsepa-  
rable accidents. To find out all his de-  
ceits, is almost as difficult as to found  
Sathans depthes: and therefore, if in  
this I be too short, it is no meruel, for the  
Foxe is full of subtletie. Amongst many

The second  
propertie  
of the Foxe  
is wilinesse,



The Foxe  
woorieth  
aloofe frō  
his den.

his properties of cunning compassing, this is reckoned one, that hee dare not woorie neare his den, least timely watch should take him tardie: In like sort these subtill seducers wander farre and wide, and cōpasse sea & land, wherby to make a Catholike after their owne profession.

The Foxe  
rangeth in  
the night.

Secondly, *Rainard* raungeth in the night, and keepes his den in the day: In like maner the two-legged Foxes dare not abide the day light, but seeke lurking holes, & wander in by-waies, marching on like maskers with shamelesse fronts in stead of visors, disguising themselves, least wonted attire should broach their wiles, and marre their mumblings.

The Foxe  
fasteneth  
on the yong  
lambes.

Thirdly, the craft of the Foxe appeareth in this, that he loueth to fasten and feede vpon the yoong ones, the poore lambes of little force to escape his cruelty: of like condition are the spirituall Foxes, they fasten vpon such as are poore in knowledge, and weake in faith, that they may more easily pervert and draw them to error. For sur-  
*vey bona fide* the dealings of Priestes, Iesuites, Seminaries, or other seducers; see and consider whether they tread

tread not in the steps of the olde serpent : seeke they not to seduce poore simple women , that they may entice their husbands, as *Eua* did *Adam*.<sup>r</sup> Madame must be recusant, and Mounfire a monthly church-hant. The meane gentlewoman or yeomans wife forswears the Church, and faceth out the force of our lawes ; the good man of the house peepes into the Church for feare of a fine, setting more by his dames *pater noster* in her closet, than any Christian exercise in the congregation : as if our lawes were made to rule men, and not women; husbands, and not wiues. This shuffling would bee suspected; for thus engender Foxe-cubs, who threaten future danger.

The dangerous practises of Foxe-priests and Iesuites.

Practise of Papists.

If simple men bee recusants, and renounce our fellowship, many not greatly regard it; because either they want authoritie, or their purses bee not well lined: but bee not deceiued, for such little sparkes may serue the Popes turne, by being kindled to a flame, and that his wilinesse is aware of. The Iuie creeping along the ground, beginning at the first to compasse the lowest part of the

Marke this.



the oke, at the last, by getting ground, ouerpeereth the highest branch, pierceth still the pith, sucketh the sap, to the ruine of the whole trunke: so these subtil Foxes by insinuation, and sugred speeches, seeke first to enter into the consciences of persons inferiour; hoping by daily addition, of newe addicted fooles to the fleshpots of Egypt, to fortifie their faction: but indeed the marke that they leuell at, is to rase vp the foundation of our peace, and to ouerpeere the head of her royall person.

**The Foxe is  
a counseller  
for his own  
aduantage.**

Fourthly, the subtiltie of the Foxe is herein discerned, because perswading men vnto vertue, and reuoking them from vice, he doth it for his own aduantage, and then especially seeketh the spoile of the Church. So that fitly they may be resembled vnto theeues, traueling by the high way, and lighting into true meaning companie, can talke of simple dealing, of sober liuing, of the reward of the vertuous, of the punishmēt of the vicious, to the intēt that vn suspected they may take their bootie at vnawares; or to the crafty gamester, who suffereth the simple man to win for a while,  
that

that afterward being greedie of play, he may lurch him as hee listeth. Euen so, these deceitfull workemen speake some good things, but they intermeddle euill things; they speak the truth but to scatter lies, & to root them in mens hearts, as *Sinon* in *Virgil* mingled falshood with truth, that he might more easily entrap the *Troians*; they speak peace with their mouths, but haue conceiued mischief in their hearts; they can say *salue frater* with *Ioab*, and *aeu Rabbi* with *Iudas*, whē their purpose is to stab with the one, and to betray with the other. To conclude, they are deceitfull merchants, which vtter euill wares, and set them out with lying wordes to make them saleable. VVherefore as *Paul* commaunded the deuill to silēce, although he spoke truth, least that his vttering of truth might aduantage his lying, and gaine credit to his kingdome: and as *Iesus Christ* sharply rebuked the deuill, saying vnto him, wee know who thou art, teaching vs not to giue eare vnto the deuill although he tell the troth: so let the rulers which regard the honour of the highest, labour earnestly to hinder the course



course of these seducing spirites which are scattered in our land, and to put the deuill to silence in them, that his people be not beguiled and drawne away to straunge worship.

The Foxe  
craftily dis-  
swades frō  
religion &  
loyaltie.

Another of their wiles is in their manner of persuation, first, against religion; & secondly, against loialty. Against religion, by whispering into the ears of the seduced, Church agreement, counsels, cōsent, fathers harmony, techers credit, vniuersalitie, antiquitie, vnitie, apostolicall traditions; all which an all-blasted Moler hath trict trimly in colors, hauing put as it were a new coat vpon an old deformed bodie; as if, where the Asse had put vpon him the Lyons skin, the world could not discern him by the length of his eares: but the name of God be magnified, he is discouered, and his new vernished leaden dagger stabd in the entrailes of his holy mother. My purpose in this Pāphlet is rather to discover the wickednes of English: Italionates, than to dispute against the wilfull obstinacie of any Catholicke champion: yet because this is the dust that Master *Allabaster*, with others more,

cast

cast in the eyes of our countrey men to put them quite out ; or at leastwise , to blear them : I will briefly scatter it, and so proceed in my former course.

*Church agreement, an old Motiue to the Popish faith, remooued and confuted.*

**BY** the Church, they would haue you to vnderstand the Church of Rome, for her eminencie ; and then when they tell you that the Church agrees, the Church decrees, the Church cannot erre : all this in their language is to be spoken of the Romish Church. Now, if this proud Moter, or any other of his fraternitie , can bring you any prophecie or promise by which this her priuiledge may appeare, That Rome is the mother Cittie of the vniuersall Church, as she was of the ancient Romane Empire ; as also, that this is her prerogatiue, that she cānot erre ; then haue they don some thing : but they may asloone find Paradise in hell, as any such text in the scripture. Contrariwise she is pointed at, as by that finger to be the seat of apostasie, by Saint Paul, 2. Theß. 2. vers. 3. and by Saint

The Catho-  
liks in their  
brags vn-  
derstand by  
the Church.  
the Romish  
Church.

Vrge this  
against a  
Romane  
Catholike.

2. Theß. 2. 3.



42. *A Toile for two-legged Foxes.*

*Apoc. 17.*  
Rome the  
sea of Apo-  
stasie.

*Esa. 2.*

*Act.*

Saint *Iohn* in the *Apocalypse*; yea, by many auncient fathers, Greeke and Latine: albeit they in their times saw not that was before their eyes. Againe, if it were lawfull for men, why should Rome rather be chosen than Ierusalem, the first and the ancientest of the Churches, called of the Prophets, The cittie of God, from whence the word of God should goe foorth into all the world, founded by Saint *Peter* and the rest of the Apostles: or rather than Antioch, where were named the first Christians, and where it is apparant that *Peter* and *Paul* liued?

Sirs, what can you say for your selues? faith somtimes flourished at Rome: and what then? so did it at Ierusalem, at Antioch, at Ephesus, &c. But was not Ierusalem turned into Ieruskaker? Was not Bethel (that is, the house of the Lord) turned into Bethauen, the house of iniquitie? Is not the Candlesticke remooued from those famous Churches of Asia, Ephesus, Pergamus, Thiatira, Philadelphia, &c. These places are altered for wickednesse, and Rome for badde life and bad religion. And thou  
Rome,

Rome, though sometimes faithfull, art now the Queene of pride, the nurse of Idolatries, the mother of whoredomes, the shop of heresies, where the entrance into Gods house, that is, the scriptures, wherein hee hath placed his eternall truth, is forbidden vnto his people, where the Church is not onely made a place of merchandise of mens souls, but is chaunged into a shop of more abominable Idolatrie thā euer was amongst the Pagans themselves: where the true Iesus Christ is chaunged into a dead and sencelesse thing, hauing neither head nor feet, which cannot keep it selfe from the talents of theeues, nor yet from the teeth of mice and rattes, which perisheth of it selfe, if it bee not the sooner deuoured.

But here some fauourite of Poperie will tell you, that the Pope sits in Peters chaire: answere him, that so did the Pharisees in *Moyse*s seat, yet neuer the better, no iot the holier for all that: So that I may iustly say to him, as did *Themistocles* to a certaine od Scriphian, who obiected to *Themistocles*, that his glorie receiued greater brightnes from  
the

What if the  
Pope sit in  
Peters chair.

Mat. 23.



the renowne of his country, than from the merit of his vertues : not so, said *Themistocles* ; for if I were a *Seriphian*, I would not liue without renowne, and if thou werest an *Athenian*, thou couldest not liue without shame . In like sort say, if *Saint Peter* were at Rome, he liued not like the Pope; and if the Pope sit in *Peters* chaire, hee liues not like *Saint Peter* . But euen as *Neanthus*, hauing gotten *Orpheus* his harpe, iangled and iarred so long, that whereas hee looked for the trees to skip, he brought the dogges about his eares : euen so the Pope hath so long boasted of *Peters* succession, that the simple discern his doublings, and nouices in religion, begin to espie his iugling.

Whether  
there bee  
any certain  
place on  
which to  
build our  
beleefe.

But some man will say, Is there then no certaine visible place, on which a Christian man may depend so farre, as to say wee must beleefe, and doe that which is taught and commaunded in such a place? Christ resolueth this demand, but answereth not that it is Rome, or any other place : but saith hee, *where the dead bodie is, thither the Eagles gather themselves together* : and what is this

this dead bodie, but Iesus Christ and him crucified, besides which, I wil know nothing, saith the Apostle: vnderstanding by the name of Christ, his person; and by the word of *Crucified*, all his sufferings for vs, vntill that last crie of his which shaked both heauen and earth. *Math. 27.*

This concerneth doctrine. Now for outward seruice; heare him answering to the woman of Samaria, whose demand was, VVhether they should worship in the Temple of the Samaritanes, *Iohn. 4.* or of the Iewes; that for a time it was the Temple of Ierusalem, and none other which God had chosen to be worshipped in. But, saith hee, the time is come that men shall worship neither in this mountaine, nor in Ierusalem; but the true worshippers shall worshippe in spirit and in truth: that is to say, they shall serue God with a pure spirituall worship, without distinction of place. By this, I trust the ignorant shall be able to descrie what the Catholickes meane by their Church agreement; as also how to keepe themselves vnsharred by such Moters as goe about to entangle them. As for our selues, wee

E

giue



giue the Church of God all her true honour ; confessing that whosoever hath not this true ancient Catholike and Apostolike Church to his mother , the same hath not God to his Father.

*Councils consent, a false challenge of a Romane Catholicke, with a caveat how Councils are to be gathered and receiued.*

**T**He Catholiks make many a goodly Brauado, and whosoever is willing to be deceiued, may beleue them vpon their bare wordes. The auncient fathers in an holy wisdom, haue called Councils as befitted their times, for the abandoning of heresies, and establishing of truth : such were these old Councils , the first Nicene, the Councils of Constantinople, the first Ephesine , and such like, which wee refuse not : but theirs are later , and are no better many of them, than if the whore-masters and whores were gathered together to take order for the stewes. But let vs consider, whether all Councils serue for a Catholickes comfort : Many hundred yeeres agoe the Council

cell of Constantinople decreed, that Images placed in the Church should be ouerthrowne and dashed in peeces. The Councell held at Eliberis in Spaine in Counsels the time of *Constantine* decreed, that wo- condem- men should not frequent vigils, that ning Popish Images should bee banished out of the opinions. Church, and that nothing should bee painted on the wall to be worshipped.

The Councell of *Gangrens*, accursed them that condemned the priests marriage.

The third Councell of Carthage decreed, that the cheefe bishop should not be called the prince of priests, or highest priest, but only the bishop of the cheefe sea.

The Councell of *Hippo* decreed, that the bishop of the head sea should not be called the cheefe priest; that no scripture should be read in the Church, but Canonically.

In a Councell holden at the Citie of Pize, both *Gregorie* and *Bcnet* were deposed, and *Alexander* the fifth elected Pope; they notwithstanding holding still the title of papalitie, and so a lease of Popes vntill the comming of *Constance*.



At the Councell of *Basil*, Pope *Eugenius* concluded an heretike, deposed, and a Duke created Pope in his place.

Thus they crake much of the authoritie of a councell, and bleare mens eies with so glorious a name, when as indeed their drunken superstitions by them are vtterly condemned. It is truly said of  
 How Cou- many Councils, that *In nomine Dei incipit omne malum*. Therefore are they to be receiued with this caueat, that they be gathered in the name of Christ, decree according to his rule, and aime at his glorie: So shall they be no otherwise receiued, than they bring the iudgement of Christ; and the Pope shall bee put to silence, who for all shew of *pro* and *con*, will determine for his purpose wherefoeuer he is president.

*Gerson* and *Panormitanus*, not new protestants, but ancient fathers, being at the Councell of *Basil*, where it was argued, what authority a Councell hath, decreed, that wee must rather beleue one simple man alledging the scripture, thā an whole Councell to the contrarie: the thing it selfe is ratified in the great *Nicene Councell*, where many would  
 haue

haue forbidden priests mariage, and on-  
ly *Papbnutius* being vnmarried, and alled-  
ging the scriptures, which allow mariage  
in all men, did euince the contrarie.

*The harmonie of fathers, a false  
motiue to Poperie.*

**I**T cannot bee denied, but many fa-  
thers stand hard for their Catholike  
religion, as father *Piggins*, father *Hofius*,  
father *Lombard*, father *Thomas*, father *Scot-*  
*tus*, father *Caietan*, one of the best Cardi-  
nals; father *Bellarmino*, father *Stapleton*, and  
many more hireling villaines, which are  
at the Popes pay, which although in  
many things they agree no better than  
*Herod* and *Pilate*, yet can they consent to  
degrade Iesus Christ from his office, as  
well as the other did to bereaue him of  
his life: So that you see what a consent  
of fathers here is, for the defence of a  
Pope-holy faith.

Fathers  
pleading  
for the Ro-  
mish reli-  
gion.

But there are other auncients, as fa-  
ther *Moses*, father *Dauid*, *Esay*, *Ieremie*,  
&c. In a word, our fathers are the Pa-  
triarches, Prophets, and Apostles; and  
when they shall proue that wee dissent



from these auncient fathers, that is, our worship, our faith, is not builded vpon the foundation of the Prophets and Apostles, as on the other side that theirs is; then haue they spoke to the purpose.

Now if they meane by fathers consent to bring in *Augustine*, *Chrysostome*, *Cyprian*, *Basil*, *Athanasius* and the rest, with one accord to make their plea for Poperie, then shamelesse beasts, they are conuincd alreadie by the friendes of the bridegroome, and confounded of their owne consciences, if they haue any at all.

How farre  
the ancient  
fathers are  
to be har-  
kened vnto  
by the iudg-  
ment of *Aug-  
ustine*.

Lastly, for this point, how farre the auncientest and holiest men next after the Apostles are to bee listened vnto; heare *Augustine* himselfe, where he saith. That the testimonies of *Cyprian* and *Agrippinus*, are not to bee alledged; as if it were not lawfull otherwise to thinke; if they perhaps shall speake otherwise than the truth doth require. And in another place he saith: That we ought not to beleue the Catholike Doctours, if they shall auouch any thing contrarie to the Canonick scriptures: and confesseth that in his owne booke many things

things may bee found, which without rashnesse may iustly be censured.

*Teachers credit, a Popish snare to entangle the ignorant, and a bait to draw them from searching of the scriptures.*

**O** Foxes full of all subtiltie! for hence it is that you haue forbidden the Scriptures to be read in the vulgar tongue, and such as all Christians vnderstand: and moreouer, haue taught it to be sufficient to beleue what your Church beleueth, without inquisition what it is, and to credit your teachers without search of the Scriptures: but prouided a man haue a good meaning, referre himselfe to the articles of your faith, kneele downe before a Crucifix, be apt to say an *Aue Maria*, or a *Pater noster*: O then behold a merit by and by atchieued, and Gods wrath appeased! Is this to serue God in spirire and in truth? Is this which you teach the faith by which wee stand, and which must beat backe the fierie darts of the enemies: namely, to build vpon the affiance of *Bellarmino*, *Stapleton*, *Allabaster*.

The common faith of the Catholike.

*John 4.24.  
1. Cor. 16.13.  
Ephes. 16.  
1. Pet. 3.9.*



The next  
way to  
make al the  
world pa-  
pistes.

*Paulus.* 3.

*Iohn 22.*

*Iohn 23.*

Atheists.

Indeed if you could bring the matter to this passe, that instead of, *Sic dicit Dominus exercituum : sic dicit Dominus Deus vester Papa*, that is, instead of, Thus saith the Lord of Hostes; Thus saith your Lord God the Pope : and instead of, *Os Domini locutum est*, The mouth of the Lord hath spoken it; *Os Bellarminianum vel Stapletonianum dixit*, The mouth of Bellarmine or Stapleton hath said it : then is it likely that all Christendō shal be papists shortly ; nay Atheists perhaps : for I am sure of all your teachers, the Pope must haue the credit. And then what if his holines be as deuoutly minded as *Paul* the third ; who lying on his death bed, said hee should shortly vnderstand whether there were a God in heauē or no, whereof he had alwaies doubted: or as *Iohn 22.* who taught that mens soules did sleepe with their bodies : or *Iohn* the twentie three, who taught that men died after the manner of beasts ; for which heresie and many more flagitious deeds, he was deprived of his papall jurisdiction, in *Concilio Constantiensi*. VVhat if the Pope were thus minded, and so would proclaim it : I say, vndoubtedly all the world,

world, as *noster magistellus Allabaster* would beare vs in hand, are bound to belecue him. But wee are taught to search the Scriptures, and to trie the spirits, both *1. Iohn 5.* by commaundement and example: by the light whereof, all this your darknesse hath been and shall bee discovered. *Iohn 4.*

*Vniuersalitie, a false marke of the  
true Church.*

**T**HERE are no greater deceiuers in the world than they, who to discern the true Church (members whereof wee ought to bee, if wee will be saved) from the false (from the which we ought to separate our selues, if wee will not be damned) stand wholly vpon a multitude. For if in worldly affaires more fooles are to be found than wise; how is it then, when the point concerneth supernaturall goodnesse and wisdom? If the aduersarie will not credit Christ himselfe, speaking in plaine termes of the broad way which leadeth to destruction, through which many passe; and the narrow gate that leadeth



§4 *A Toile for two-legged Foxes.*

The greater  
number the  
worse.

leadeth vnto life which fewe doe find;  
yet perpetuall experience might better  
teach them, than to stand vpon vniuer-  
salitie, as a marke of the true Church:  
when the deluge came vpon the world,  
whether was paucitie or multitude a  
marke of the Church? what was *Abra-  
hams* house in comparison of the *Cana-  
nites*? what was *Israel* (to comprise hy-  
pocrites in the number) in respect of  
the whole world? what Church was the  
multitude a marke of, when Christ be-  
ing in the earth in his person, the rulers  
reiected him, and the multitude cryed  
Away with him, away with him; Cru-  
cifie him, crucifie him? what multitude  
was the number of sixe score persons,  
when the Christian Church began? To  
conclude, when these proud boasters  
of their great numbers, shall well haue  
counted what they are in comparison  
of the rest of the world which acknow-  
ledge not the Messias; then may they  
prooue, if they will not maliciously erre,  
that the multitude is rather to be sus-  
pected, than reckoned a true note of  
the true Church.

*Antiquitie of religion, a vaine brag  
of Romane Catholickes.*

**M**En, time without minde, haue  
accustomed to commend them-  
selues vnder the name of antiquitie,  
especially vnto the ignorant, whose  
ignorance also they doe abuse: and  
thus it commeth to passe by Gods iust  
iudgemēt, that they who will not suffer  
themselves to bee taught, take many  
times, that for latter, which was for-  
mer, and for new which is old: such are  
they of whom *Peter* speaketh, who said  
of that time, when a man spake vnto  
them concerning the comming of *Christ*  
to iudge the world, that all things were  
as they are now since the first fathers,  
which thing is false, saith hee: for they *2. Pet. 3. 4.*  
should know that the world was not  
created in such sort as now it is, and  
that God hath alreadie executed an  
horrible Iudgement on the corruption  
thereof. In like sort they reproched  
*Jeremie*, that hee had mard all with his *Jer. 44. 17.*  
new preaching: yea, and when they  
heare *Christ* himselfe, they say what  
kind



Marke. 1. 17.

Iohn. 5. 39.

kind of new doctrine is this, but hee bids them search the scriptures, for they speak of him. In like sort, say these great asses that will know nothing, what new doctrine is this you teach? where was the new Church of yours threescore yeares agoe, before *Luther* ran out, and like a fugitiue fled from his mother? behold their common language. VVee answered them, that *primum quodque verissimum*. And we will appeale vnto *Moses*, *David*, the Prophets, Apostles, and ancient fathers to bee tried for the antiquitie of our religion, if they dare put the controuersie by them to bee ended. Looke what forme of seruice was in the Tabernacle, and *Salomons* temple, in their time; and whether it commeth neerer our seruice, or the Popes portuils: they read *Moses* and the Prophets, and expounded them, and doe not we so? we haue nothing touching the substance of religion, but wee are able to prooue it from the scriptures for antiquitie; so cannot they their transubstantiation, purgatorie, inuocation of Saints, prayer for the dead, or any such pelting trash. But as for their Masse,

The protestants would that the Prophets, Christ, and his Apostles should end all controuersies.

it is like a beggars cloake made of a thousand patches, one patch being five-hundred, another foure-hundred, another three-hundred yeare old. The vine which the Lord transported out of Egypt, hath been a long time in the hand not of vine-yarders, but destroyers; from whome it now being taken, restored and husbanded by the seruants of the eternall, the enemies crie out with full mouth, that all is newe which is against their corruption. VVe here then doe protest, that in the times of our fathers there was a Church, that is to say, a number of the children of God, as it were secret and shut vp (as may bee prooued by writings from age to age, that there were some who opposed themselues against those superstitions and idolatries) which by little and little, gat the vpper hand in the VVest Babilon, called three hundred ycares agoe by one of their owne Poets a temple of heresie, in the which, the Lord for this, suffered not that baptisme should be vtterly taken away and abolished.

The Masse  
like a beg-  
gars cloake.

VVe protest further, that in our time  
in



in which it hath pleased God to display the banner of his truth, there doth still remaine some of the elect buried, as it were in the midst of this Babilon, who in respect of the eternall counsell of God, appertain at this present vnto the true Church; but by little and little as it pleaseth God to draw them out of this gulfe, are actually made members of the same. Lastly we protest, that those great personages which the Lord of his goodnes of latter yeares hath raised vp, haue not built vs a new Church, as they falsely call it, but haue gathered together the poore sheepe, who were scattered amongst the VVolues.

*Vnitie falsely pretended, a marke of  
the Romish Church.*

**MAT. 10. 34.** **T**HE Lord Iesus speaking of himselfe, sayeth that hee came not to send peace vpon the earth, but rather diuision; which diuision is the foyling of Sathan, the breach of his peace, and the ouerthrow of his kingdome. Saint *Paule* **1. Cor. 11. 16.** saith, that heresies must bee, but yet for the benefite of the beleeuers. The disciples

ciples followed Christ, but yet the people euen then, were diuided into Pharisees, Sadduces, Herodians, Essenians, Nazarites, and Samaritanes. Therefore if the Aduersaries meane to find out a Church where there should be no diuision, nor diuersitie of opinion, let them say where it is : If they say it is theirs, it is a loud lye : VVhat vnitie is that, when the blacke-fryars are against the gray-fryars, and the Crouchet against them both, and all for their browes ? VVhat vnitie is it, when *Canus* is against *Cajetan*, and *Bellarmino* against them both ? VVhat vnitie is it, when some amongst them for their Sects are called Thomists, and other some Scotists ? &c.

*Non tanta  
nobiscum  
quam secum  
est contentio.*

Truth it is, the Catholicks would faine haue vnitie amongst themselues, and therefore they, if there be any thing that condemnes any point of their Popish opinion in the bookes of their writers, they blot it quite out, as their dealing is to be seene in the writings of *Ferrus*, one of their honestest.

*Dealings of  
papists to  
maintaine  
their vnitie.*

To be short, betwixt the jarres of the Romane Catholickes and ours, this is a difference worthie your diligent obseruation,



seruation, that ours are pettie jarres in matters of discipline, all of vs holding the foundation, which is Christ crucified: Theirs are capitall, concerning saluation it selfe, like vnto *Herods* and *Pilats*, wherein both were against Christ: or like vnto those of the *Stoickes* and *Epicures*, wherein both were against *Paul*.

*Apostolicall traditions made a masking weed  
for Popish vnrwritten verities.*

**T**HE Aduersaries to gaine some credit for their owne speculations, ring out as loud as they can, this word of *Apostolicall Traditions*; whereof they produce diuers examples scattered here and there throughout *Saint Pauls Epistles*: as of the vaile of women, of the order of speaking the word of God in the assembly, of collections, gatherings for the poore and almes. To giue direction for this point, it is one thing to make lawes to tye mens consciences to, as to say, This you must beleeue, and not beleeue; Doe, and not doe, vpon paine of condemnation: and  
another

another thing, to haue respect vnto that which is requisite for vse and practise, as well of the doctrine as of the discipline, which God the onely lawgiuer hath ordained requisite: I say according to time, place, and persons, which being subject to varietie; yea to contrarietie, sometimes the Lord of the new couenant, (if I may say so) could make no certaine nor perpetuall ordinances, seeing this pollicie is accidentall & not of the substance, either of doctrine or gouernment of the Church. VVherfore it pleased him in respect of this, to giue a generall commandement, that whatsoever he ordained, should be executed orderly. Contrariwise, the Scribes and Pharisees, not contented to sit in *Moses* chaire, that is, to deliuer the doctrine and discipline taught by the ministerie of *Moses*, would needs make lawes for the consciences of men, and so adde something of their owne vnto the seruice of God; whereupon the Lord had rather scandalize and offend them, than subiect his disciples vnto them, shewing that he accounted not the vsage of such traditions, indifferent, but called them

F



them the abolishing of the diuine ordinances, and a leauen to bee taken heed of. I speake concerning the new covenant, because vnder the old, the Church being enclosed within the limits of one people, of one countrie, of one holy place, the Lord not only set downe the doctrine of the seruice and gouernement of the Church as touching the substance, but particularized the ordinances according to persons, times, and places, inuiolately to be obserued, without adding to, or clipping from; and let this suffice concerning the soueraignetic of him who hath written in his thighes, the King of Kings, and Lord of Lords.

La All which if it bee true, as it cannot be denied, then those Apostolicall traditions, and goodly vnwritten verities, which the new vpstart Moler Mounfire *Alabaster*, or any other birds of his feather, shal whisper into the eares of their followers, are but so many sacrilegious degradations from the royall or propheticall state of our Sauour Christ, and a tyrannicall vsurpation ouer the portion and heritage of the Lord (seruing the head of the Church, as *Sampsons* companions

panions serued him) against the expresse  
 commission deliuered vnto the Apo-  
 stles, against the expresse example of  
 Saint *Paul*: and therefore their new or-  
 dinances, vnwritten verities, Apostoli-  
 call traditions, in lieu of being obeyed,  
 are to be held accursed, and had in exe-  
 cration, by the ordinances of God. *Deut.* *Deut. 18.20.*  
*18. 20. Galath. 18.* though they should *Gal. 1.8.*  
 bee taught by the Angels of heauen  
 themselves.

Hitherto for the preserving of the vn-  
 learned sort from the pestilent persua-  
 sions of craftie companions, as creepe in-  
 to mens houses, and captiuat their  
 consciences, whome I beseech by the  
 care of their owne saluation, to beware  
 of these Foxes and workmen so deceit-  
 full.

Although the Aduersaries would  
 beare vs in hand, that the naile they do  
 driue at, is to bring men to their Ca-  
 tholicke religion; yet experience hath  
 taught vs, that the principal marke that  
 they aime at, is to mooue them to trea-  
 son or rebellion, crimes so capitall in  
 themselves, and execrable, as barbarous  
 needs must they bee, that liue to doe  
 them;

The leuell  
 of popish  
 deuices.



64 *A Toile for two-legged Foxes.*

them: kingdome, prince, and people, lamentably miserable that liue to suffer them. And hereupon it comes to passe, that instead of disputatiō to proue their faith, they bring vs dispensatiōs to withdraw from loyaltie; and in lieu of reasons to confirme their religion, they bring vs treasons to entrap the Realme, Prince, and Nobles: whereof they haue been alreadie iustly conuicted, though fain they would be canonized in the popish Kalender as martyrs, & in the aray of Euangelick & Apostolick reformers.

But howsoever they would faine couer disobedience, vnder the cloake of freedome of conscience; treason, vnder the colour of religion; and rebellion, vnder the shadow of a Catholicke profession: yet magnified be thy name, O God, our King and protector, who hast allotted them successe answerable to their sinister meaning, taken them in the pit that they had digged for others, and hanged them as *Haman* vpon the gallowes, whereupon they thought to haue hanged *Mordecai*.

The Fox is  
raucnous &  
greedie.

Another propertie of the Foxe is,  
that hee is raucnous and greedie on his  
prey:

*A Tole for two-legged Foxes.* 65

prey: euen so these vnſatiabſe ſea-gulſes  
vnder pretence of long praier, haue deuoured  
widowes houſes, and gotten to themſelues  
the goods of this world, through counterfeit  
merchandice. The Philiftianis *Dagon* was ſaid  
to be like a man in the vpper parts, but from  
the navel downward, like a fiſh: That *Dagon*  
of Rome is neither fleſh nor fiſh, but as hee  
fleſheth himſelfe in bathing in the blood of  
innocent martyrs; ſo he maketh all fiſh that  
comes to net, by fashioning religion as may  
beſt ſerue for the enriching of his coffers. And  
therefore it was wittily answered of an Abbot,  
who being asked, *Papa cuius partis orationis*:  
ſaid that he was *participy partis*: and why  
thinke you? *quia partem capit a clero, partem a ſeculari, partem ab utroque*,  
that is, this word Pope is a Participle, that  
is, of the qualitie of thoſe that put forth  
their hands on both ſides the diſh, for hee  
pils the ſpiritualty and poſſeſſeth the  
temporalty, & without meane and meaſure  
part ſtakes on both ſides, to the great woe  
of the world. The experience of this is  
ſufficiently tryed by the Taxes and valuing  
of Benefices,

The Pope like the Philiftianis *Dagon*.

What part of ſpeech the Pope is.



whereout the old Foxe must haue his share. To let slippe many of the scraps, which hee so carefully gathereth vnder the table of the beneficed, like a dogge, onely the first fruits, which the Prelats, Bishops, Abbots, and other benefice-buyers haue allowed the Pope, haue amounted in Fraunce yeare by yeare (as it is reported) but to tenne times an hundred thousand crownes: and then ponder what a monstrous masse of money, all other countries, vnder his vsurped tyrannie, doe bring in; for you must thinke, they are serued with the like sauce. It is well knowne how the treasure of this Realme was transported, when the ambitious Prelate Cardinall *Woolsey* conueyed two hundred and fortie thousand pounds sterling out of the Kings Exchequer at one time, for the relieuing of Pope *Clement*, whome the Duke of Burbon, after the sacking of Rome, drew foorth of the Castle of Saint *Angelo*, and deteined him prisoner in the Emperors armie. VVhat should I speake of the reuenues that are payed him euerie yeare, of the strumpets of Rome, amoũting (for ech paid a ducate) aboute

about fortie thousand ducates? VVhat should I speak of that which is brought him in the chamber of penance, where remission of sinnes is rated at reasonable reckoning? VVhat should I speak of his daily dispensations graunted for the grossest sinnes, such merchandize is daily thrust to the Romish Pilates and ghostly fathers? And hereby it is come to passe, that the old gray Foxe is become the Lord of the whole earth, and yet not contented, daily coyheth new feates out of Sathans forge, whereby to encrease his pompe and pride. His Cardinals, Bishops, and Abbots, are become Princes and Lords of whole countries; his Munkes, Friers, and Massing priests, what with begging, what with singing, haue raked no small heapes together. VVhat, call you this *Peters* successor? O *quantum mutatus ab illo!* I will neuer beleeue that *Peters* chaire can containe so monstrous a monster. *Peter* forsooke the world and followed Christ, the Pope hath renounced Christ, and followed the world. *Peter* had neither gold nor siluer, but hee had gifts and graces; the Pope hath neither gifts nor graces; but

But especially the polluters of the name of Iesus.

silbent  
redie  
to sing  
and



he hath so much siluer as hee can find in his heart to shooe his concubines palfries therewith. Peter would not suffer captaine *Cornelius* to crouch vnto him: the Pope is in his ruffe, rides on cockehorse, is carried on mens shoulders, treads on Emperors neckes, keeps a quoile like the Diuell in euery kingdome of the world: so that now the Diuell and the Pope are both one, and agree as well as two heads in one hood. The diuell promised Christ all the world if he would fall downe and worship him; the Pope promisseth heauen and earth to those that will fall downe and adore him.

Crueltie  
another  
propertie of  
the Foxe.

Another propertie of the Foxe is crueltie, wherein the two-legged Foxes doe farre exceed the other; and of that, Christendome once hath had most lamentable experience: for this is vndeniable, that as Poperie and subtiltie goe hand in hand, whilest Poperie is kept vnder; so Poperie and crueltie are mates vnseparable, if once Poperie get the vpper hand. Here my louing countrymen, though former triall hath giuen you good cause not to trust an old Fox; yet

yet by gleaning a few eares out of a full sheaffe, it shall not bee bootlesse to giue you a warning by others. Amongst the rest, as not the least notorious, Boniface the eight may bee remembred, who raigned in the time of the Emperours, Adolphus and Albertus: this prouerbe in those dayes passing of him, *intrauit vt vulpes, regnavit vt leo, mortuus est vt canis*, that is, hee entered as a Foxe, raigned as a Lyon, and died like a dogge. It came to passe on a time in the cittie of Genoa, that hee had in hand the Archbishop Procherus vpon the day commonly called ashwednesday, who being enflamed against him maliciously, because hee tooke part with the Gibel- lines, which assisting the iust title of the emperiall maiestie, withstood the swelling insolencie of the Popedome, did vse him with such cruell courtesie, as followeth: that whereas hee vsed these words to other, *memento homo quod cinis es & in cinerem reuerteris*; that is, remember man that thou art ashes, and into ashes thou shalt returne: he casting ashes into his face, thundred out this terrible threatning, *memento homo quod Gibel-*

Boniface 8.  
beares the  
bell for bar-  
barous cru-  
eltie.



*Gibellinus es, & cum Gibellinis in terram reuerteris*: that is, remember fellow that thou art a Gibelline, and with the Gibellines thou shalt to the pot. *Deus boni, tantane animis celestibus ira?* is it euen so sirs? can Pope-holy hearts harbour such cruell hate? then Lord deliuer vs from the crueltie of two-legged Foxes. If you read *Iohn Carion* in his Chronicle, and other writers, you shall find how louingly Pope *Alexander* the third, vsed the Emperour *Fredericke Barbarossa*, who after hee had anathematized him with the horrible curse of *Simei*, and thundered his ratling excommunication against him, tooke him in the end within the towne of Venice, trode vpon his necke euen with his feet, who for the establishing of his authoritie, did openly pronounce before the people this saying in the Psalme, *Super aspidem & basiliscum equitabis, & calcabis leonem & draconem*, that is, thou shalt ride vpon the Aspe, and the Basiliske, the Lion and the Dragon shalt thou tread vpon. Likewise was *Franciscus Dandalus* Duke of Venice, excommunicated and banished by Pope *Clement* the fift,

**Alexander 3**  
his crueltie  
against the  
Emperour  
**Fredericke**  
**Barbarossa.**

fit, and enioyned to a certaine pen-  
naunce, which was, that hee should goe  
along the Popes pallace vpon his  
knees, with a collar about his necke  
like a dogge. VVho would thinke they  
could confirme this rough crueltie, by  
plaine scripture? but yet they can, after  
the exposition of the Church of Rome:  
for wot you what is written in the eight  
Psalme? Thou hast put all things vn-  
der his feete, sheepe and oxen, yea all  
the beasts of the field, that is, Christi-  
ans, Iewes, Turkes, and Tartarians;  
the foules of the aire, that is, the Soules  
and Saints departed; and the fishes in  
the sea, that is, the soules that are in pur-  
gatorie. And this is it, which Cardinall  
*Poole* being the Popes lieutenant at the  
Councell of Trent, did fortifie by the  
wordes of Christ, that he would make  
*Peter* a fisher of men: which after the  
sence of the Church of Rome, is to bee  
vnderstood thus: That he would driue  
all Emperors, Princes, and Potentates  
into the Popes net to broile them, or fry  
them, euen as his Holines should thinke  
best for his owne diet. The Lord deliuer  
England from such fishing, least after  
fishing,

Clement 5  
his crueltie  
against Frā-  
ciscus Dan-  
dalus Duke  
of Venice.

A prettie  
Romish  
commen-  
tarie.



fishing, come frying; and the Foxes bring faggots.

King Iohn  
vexed by  
Innocent  
third.

Henry 2. sus-  
pended frō  
his crowne.

But what should I speake of forraine Princes? how licentiously and presumptuously hath hee dared to controll the mightie Princes of England, infringing their liberties, and encroaching vpon their prerogatiues, wherein if hee were at any time withstood, hee straightway cast about to depose them? As King *Iohn* was most miserably vexed by *Innocent* the third, and forced at last to resigne the crowne with all his title of soueraigntie both in England and Ireland. As *Henrie* the second was suspended from his crowne, and for the space of foure dayes went barefoote to *Thomas Becket's* Tombe, dying the rough stones with his blood. VVhat a solemne Oration made Cardinall *Poole*, beeing sent by the Pope to *Charles* the Emperour setting forward against the Turke; whose purpose was to perswade the Emperour to turne his prepared power from inuading the Turke, and to bend it against King *Henrie* the eight; worse than any Turke as he said. VVhat blustering stormes of rebellion hath that late

late Councell of Trent blowne vp in Councell of  
Christendome, that cannot yet be ap- Trent the  
peased: And all because the old Foxe bellowes of  
hath perswaded his young Cubbes that rebellion.  
they may lawfully deuoure the lambes,  
that is, the Pope hath powred an opini-  
on into the Papists, that if hee dispen-  
ce with them, they may lawfully breake  
promise. And herein their doctrines The harmo-  
and dealings jarre not one jot: for what ny of popish  
doe they teach? That the Pope hath the doctrines &  
disposition of the Crownes of Christian dealings.  
Princes; that hee hath the right of de-  
ciding to whome any kingdome belon-  
geth; that he hath lawfull power to giue  
kingdomes to such as can conquer and  
get them; that hee hath authoritie to  
discharge Christian subiects from their  
dutifull loyaltie to their lawfull Prin-  
ces; that hee hath power to giue leaue,  
yea blessing, reward, immortalitie, and  
eternall felicitie, to such rakehels and  
rebels, as attempt the tearing of the  
Crowne from the Princes head. And  
what is the practise of our papists? they  
fauour rebellion, they ioyne in con-  
spiracie with straungers to conuey the  
crowne to a forrainer, they agree with  
the



the enemy in faction, to offer our countrey to a prey.

I cannot more fitly compare them, than to those kind of Scorpions and little Serpents which *Plinie* and *Aristotle* mentioned to be in Mesopotamia, which neuer hurt or harme straungers, but deadly sting the naturall inhabitants: nay, of worse condition they are than the serpents, for they haue venome to hurt others, but not themselves; but these, to hurt their princes, their nobles, and people, are content to hazard their own states. Farre more bewitched than that foolish fellow, who was well cōtented to bee depriued of one of his owne eyes, so that conditionally he might depriue his companion of both. It seemeth to me, that he which framed the picture of *Furie* as followeth, meant to describe these desperate dealings; who is painted with a sword in his hand for his greedie desire of reuenge, and desperately rusheth vpon a jauelin, murdering himselfe whilest he seeketh the spoile of another.

Countreymen degenerous (if not so farre alienated from loyaltie, you are vnworthie of the name of countrimen)

what

what drunkennesse hath couered your spirits, that you should wooe the Spaniard to worke your woes, cruelly with your owne euill, by opening your gates to strangers, & prostrating your wealths to the courtesie of him who hath vowed your ouerthrowes? It is an old saying, that he blameth *Neptune* without cause, who hauing once made shipwracke, will venture to the sea the second time: you haue had triall of the Spaniards disposition euen in *Queene Maries* daies, his courting tearmes were but painted colours to deceiue your simplicities; when he spake most faire, he meant most falsely; and when Spaine began to shew treacherous, England began to seeme suspicious, whereupon in happie time they parted. If these be forgotten, take notice by your neighbour nations, and look to your owne house whe thy neighbours is on fire. VVhat should I here report out of histories, their cruelties laid vpon the Indians, which as they surmount all credite, so am I not furnished with words effectuell to display them, sometimes raging amongst themselves, who with one thrust of a sword should braueliest

No trusting  
to a Spany-  
ards cour-  
tesie.

Beware by  
others  
harmes.



braueliest paunch an Indian, sometimes roasting them aliue with soft fires, sometimes murthuring them with mankind mastiues, sometimes a shambles of Indian mans flesh, and causing them to eat one another.

An holy  
hypocrite.

Amongst the rest, there is a strange storie of an Indian Lord, flying from the Ille Hispaniola into the Ille Cuba, who was by the Spanyards so hotly pursued, that at the last hee was apprehended and tied to a stake to be burned: where a deuout fransiscan Frier began to enforme him in his catholike religion, telling the Indian nobleman, that if hee did belecue those things he taught him, he should goe to heauen presently, and enioy euerlasting happines; else no way but to hell, to endure perpetuall torments. The Indian lord making a pawse at the matter, asked him whether the Spanyards went when they died: To heauen (quoth the Frier) because they die in the Catholike faith. The nobleman hearing him say so, answered forthwith, that hee would not go to heauen, nor haue any fellowship with so bloudie a nation.

Mournfull

Mournfull Mexico for the desolation of thy nobles in whom thy joy and glorie did chiefly consist, thou hast warned succeeding posteritie to beware of trusting Spanish courtesie. *Motenzuma* King of Mexico, his thousand presents were not able to keepe him from gyues and wrongfull imprisonment. These examplesteach you, that if you let this cruell Tyrant but to tread vpon the shoare, his desire will not be satisfied vntill hee haue footing within your walles, and if once hee tread within your walles, hee will harbour in your houses, and haue his hands in your treasuries; nay, though you would giue him as many presents as *Motenzuma*, they should not bee able to redeeme your feet from the gyues, or necks from the rope. But some man will answer me, that these were heathenish creatures, without God in this world; but they are Catholiks, of the Spanish faith and profession. I confesse indeed that the Spaniards greatly pretend the vpholding of the Catholick faith, but their deeds declare that they wholly entend the encrease of their priuate commodi-

A vaine reply.

G

tic.



Spanish  
proffers like  
Sodoms  
fruits.

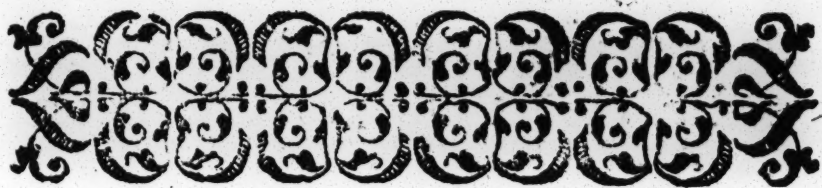
tie. Their large proffers are but Sodoms fruit, for they although goodly in show, yet being handled, they fall to ashes: these beautifull in outward appearance, touched, turne to poyson, to the ouerthrow of them that credite them. For looke a little into the Low-countries, hath their catholike religion freed them from Spanish inuasion? Are not many of them willing to entertaine any religion, and to forsake all, to please the king of Spain? and are they for all this at better peace?

Their long and multiplied greeuances may teach you (vnlesse vtterly vndocible) that the Catholicke religion is but a Spanish masking weede, to obtaine his purpose; and that howsoeuer hee promiseth you, to set the crowne vpon a Popish head; yet his captaines & souldiors shall cast lots for your liues, his gentrie and nobles for your liuings, and you as many as should liue, should be slaues and drudges, euermore suspected, and distrusted, from which seruitude neuer to bee deliuered, vnlesse your wiues should conspire. Lastly, if other nations haue so felt these furies, though

though scarce thought to haue done him any wrong, what treacheries, what cruelties, what villanies must we needs looke for, to be perfourmed vnto vs of him, whose malice is multiplied according to the number of so many supposed receiued harmes, and foule dishonours. Then countrey men Italionated, or Englishmen Spaniardized, let mee thus much perswade you, that the benefit of your treason (if vnfortunately successfull should answer your sinister meanings, which God forbid) is, that your country should be desolate, your selues feared or suspected, and the garland of your peace shall adorne the heads of your deadly foes; your stately houses shall harbour stinging serpents, a thing lamentable, but yet a iust reward of traitours.

Spanish  
hearts most  
bitter a-  
gainst En-  
GLISHMEN.





## CHAPTER. 4.

*An oration from old Rainard to his Iesuiticall Cubs, and extrauagant Foxepriests, wherein his experienced wili-nesse directeth them from curious contemplation to treacherous practises.*

**D**EARE sonnes, before I take my leaue and last farewell, I cannot choose but reuiue the remembrance of my auncient loue, not that by recounting my abundant fauours which from time to time you haue tasted, I mean to vpbraid, but rather to recomfort my selfe, whose loue towards you, by nature or forwardnesse to fit you to further seruice, is so well recompenced with diligence, to execute what I shall giue you in charge. You know sonnes, how I haue erected seminaries, & to what end (which mine enemies do call bad conuenticles, no better than

than Cockatrices to hatch treason) in these I neuer thought any cost too dear,

Not cause-  
lessly.

whereby either to make your bodies fit for trauaile, or to helpe your natures inclination with fallacious Art, for the accomplishment of our purpose. And

now my sonnes, it is hie time that you fall from contemplation to practise,

Popish  
practicke  
diuinitie.

which is to transforme religious superstition, into pollicie; and pollicie in-

to treason: wherein let none of you scorne your old fathers direction; for

though your youngeryeeres bee riper in Arte, yet my experience may teach

you in treasons to be acted. English you are, and to England must I send you,

whose Albion cliffes seeme to me a farre off like rockes of pure Diamond, where

some right dearely loue me your old fa-

Too many.

ther, and from the depth of their entire affection, shall embrace you my

dearest children. But the greatest part pursue me with deadly hate, tearing

And more  
shall, the  
more thou  
art discou-  
red.

me no better than a bloudsucking Can-

niball, a robber of Churches, a patrone of heresies, a father of falshood, the

Fit titles for  
thy Foxe-  
ship.

brocher of quarrels, the head master of mutinies, the seed-man of sedition,



the infringer of liberties, the controller of Princes, the enimie of Christ, the monster and astonishment of nature, enchaining Christian soules in miserable thraldome, and more than Ægyptian seruitude.

Two reui-  
uing cordi-  
als for the  
old Fox his  
heart.

Who are  
likeliest to  
be framed  
to popish  
practises.

But the time may come when all this may be repaid, the hope whereof is vn-  
to me as it were a restorative, to reuiue  
my faint and languishing spirits, which  
hope doth depend chiefly vpon your  
cunning, in compassing; and cunning  
consisteth in this which followeth: first,  
that you worke vpon such as are fitte to  
be added to our Catholike faction; and  
secondly in the manner of the perfor-  
mance. Those that are the likeliest to be  
fitted to this frame, that is, to lend an  
hand when opportunitie strikes alarme,  
(I speake not sonnes of those who al-  
readie are deuout Catholicks, earnest-  
ly expect, and heartily pray for successe  
of our cause) either are male-contents,  
whom enuie or inconstancie may make  
desirous of a chaunge; or loose profes-  
sours, proculstants, who haue lent their  
loue to voluptuous delites or prodiga-  
lities, children, whome extreame want  
hath

hath made desperatly minded; or wanton wanderers, whome long trauaile hath deprived of naturall affection.

And thus began Mahomet to strengthen his state, by ioyning himselfe with the angrie souldiors of *Heraclius*, stirring vp their minds against the Emperour, and encouraging them in their defection: whereupon in proceſſe of time it came to passe, that although many could not abide him for the basenesse of his birth, and odiousnesse of his former life; yet growing from a thiefe to a seditious souldiour, and from a seditious souldiour, to be a captaine of a rebellious host; his Mahometicall force began to subdue mightie people. Now as you must strike with Mahomet whilst the iron is hote, and worke those with diligence, whose inclination you find pliable: so must your wisdom appeare in the manner of this worke, wherein I would haue you to propound to your selues, the deceitfulnesse of that damned wretch before named: I would not for all this world it were knowne my sonnes, you followed so base a pattern of a couſening knaue, for

The Lion  
& the Fox  
iump in  
the maner  
of streng-  
thening  
and enlarg-  
ing their  
kingdoms.  
Mahomet  
his begin-  
ning.

The olde  
Foxe sendeth  
his  
cubbes to  
schoole to  
the Lion.



The religi-  
of Maho-  
met.

an example of Imitation . This *Mahomet* not onely to gratifie his compani-  
ons, but also the more easily to allure all  
nations, receiued all religions, the perti-  
nacie of *Arrius*, the error of *Nestorius*,  
the vaine inuention of the Thalmudists:  
therfore from the Iewes he receiued cir-  
cuncision, from the Christians sundrie  
washings as it were Baptisme , and with  
*Sergius*, denied Christ his diuinitie.

The maner  
how Maho-  
met enlar-  
ged his  
kingdome.

Secondly, to enlarge his kingdome,  
hee made such lawes as were fit to win,  
and allure the vilest, as to his Arabians,  
base wretches accustomed to liue vpon  
the spoile, he alloweth theft, and setteth  
a law of reuengement : Hurt him, which  
hurt you, he that killeth his enemy, or  
is killed by him, entreth into Paradise :  
hee permits hauing of many wiues, di-  
uorcement for trifling causes, promiseth  
Paradise to them that giue liberally, and  
fight for his sake.

Three bul-  
warkes of  
lawes Ma-  
hometane.

Thirdly, mistrusting his fall, with ma-  
ny bulwarkes hath hee fenced his law,  
that no way be open to subuert it. First,  
by commaunding to kill them which  
speake against the Alcoran . Secondly,  
by forbidding men to conferre with a

con-

*A Toile for two-legged Foxes.* 85

contrarie sect: And thirdly, by prohibiting credite to bee giuen to any of a contrarie religion. Nowe firs, why should not we preuaile as well as this deceiuer, whome for example I haue mentioned to you my children: haue wee not as many motiues, as plausible Rhetoricians to persuaide: for first as he, to allure all nations, receiued all religions; so I your old father, haue found out such a religion as is compounded of all sorts, that all might bee pleased: and therefore our enemies haue called it the trusse and budget of heresies. Secondly, our doctrines are as mightie to preuaile as euer were the lawes of Mahomet. If their old men bee couetous, their yong mē voluptuous, their nobles ambitious, and the common sort ceremonious, wee haue such allurements as are able to win them To the rich giue to couetousnesse with craft & crueltie, and the rest of her factors: we haue coined a purgatorie, the fire of our gaine. To feede the voluptuous, our religion admits simple fornication, and our practise hath erected a stewes. To draw on the riotous, the dissolute & idle do-no-

Mahomet  
an example  
of imitation  
to the pope

Why mans  
corrupted  
nature doth  
so easily in-  
cline to po-  
perie.

The Catho-  
lickes faith  
fit for a co-  
uetous hart.

For the vo-  
luptuous.  
For disso-  
lute & idle  
doe no-  
things.

things



things: wee haue ordained many odde holy daies, halfe holy daies, at Rogation to carry banners, after Pentecost to goe about with *Corpus Christi* play, to ring at All hallowes, &c.

For such as  
would not  
see their sins.

To keepe men from the sight of their sinnes, wee haue taught them to mince it, and that the first motions are no sins, vnlesse they go with consent; that some are veniall, and need but an asperges of holy water, or a bishops blessing. To win ambitious heads that faine would bee aloft, you must teach that my power is to giue kingdomes to such as can conquer them, to free subiects from loyaltie, and to giue immortalitie to such as can plucke the crowne from the princes head.

For wilfully  
ignorant.

If the people will know nothing, to fit their humours, wee teach that Ignorance is the mother of deuotiō, that images are bookes for lay men, that knowledge of the scriptures makes heretikes, and that it is sufficient for them, that their faith bee foulded vp in our Romish Church beleefe, without vnderstanding or knowing what it is.

Lastly, least simplicitie either in  
Church-

Church-seruice, or administration of sacraments should breed contempt, wee haue added many pettie matters to make them more commendable, and our followers more deuout: as in our Churches, gilded Images, altars, super-altars, candlestickes, and suchlike: In our massings and Church-seruice, golden garments, costly colourz, straunge gestures. Trash, warbling, numbering of beads, &c. In our priests, square caps, bald crownes, great hoods: In our orders, crossing, annointing, shauing, forswearing wedlock, &c. In our baptisme, washing of hands, salting, spatling, exorcising, crossing. In receiuing, to come with beards new shauen, and an imagination of a bodie where none is.

Outward painted seruice of the Popish Church, meere policie to steal mens harts.

And lastly, least this our juggling should bee espied, wee haue made as strong fences for papisme, as euer did that wicked beast for Mahometisme: for first, we haue buried the scriptures, least by that light, our darknesse should bee discovered.

Four bulwarkes of papisme.

Secondly, Church-seruice wee haue thrust vpon seely people in a straunge language: Sonnes, you know well why, for



for *Simon Magus* was neuer detected before Christ was preached in Samaria.

Thirdly, we haue forbidden our followers to conferre with the Huguenots, for they are alwaies striking at vs with the scepter of the word, and still crie, to the law and the testimonie, &c.

Vain hope,  
vncertaine  
promises.  
*Absolon*, a  
courtlike  
politike, a  
patterne  
for popish  
priests.

Fourthly, wee haue an argument drawne, *a fasciculis*, which wee commaund to be fourmed in a new mood and figure against such as speak against our traditions. And what can wee doe more, yea what doth there els remaine, but that you doe all diligence, feeding your fauorites with strong hope and large promises, standing at the Court gates with *Absolon*, the liuely image of courtly politickes, seeming to pitie the peoples estate, when his ambitious humor did greedily aspire after his fathers kingdome: Euen so you my sonnes, tell them that their religion is good, and their cause is good, and how I your father & theirs do pitie them; and that if I had the disposition of the crown, plentie should follow the scepter, and peace should follow plentie; there should be no distrust of secret treason, nor feare

of

f forraine inuasion. But aboue all, see  
that you nourish in them a strong per-  
uasion of Spanish loue, and an earnest  
fire of Indian gold, that euen as *Phi-*  
*p* made the Athenians belecue, that he  
pretended enmitie against the *Ploten-*  
*es* and *Olynthians*, when hee meant to  
side vpon the backe of all *Grecia* : so  
must you make them belecue, that the  
purpose of the Spaniard, is onely to re-  
forme religion, and to passe no further.  
And thus there being a coniunction of  
English plottes, with Spanish practise,  
how should wee but preuaile, except  
I should, with my elder brother *Baalam*,  
wee haue laboured to curse where the  
Lord neuer cursed, and detested where  
the Lord neuer detested : and I your  
old father be constrained in the end, to  
roare with *Iulian* the Apostata, saying,  
*Vicisti Galilae vicisti*. I say no more vnto  
you, but walke closely, and keepe your  
selues *in tenebris* : for your predeces-  
sours, I know not whether to ascribe it  
to angrie stars, the influence of the hea-  
uens, neglect of opportunitie, want of  
secrecie, by too great securitie haue had  
so sinister successe, that instead of sup-  
planting

Belecue  
them that  
list.



Not so, but  
iust reward  
of treason.

planting a kingdome, they haue broken their necks at Tyburne, and instead of reconciling soules to our Romish faction, their heads haue been vnited to an halter. This crueltie haue they sustained for my sake, whome therefore haue crowned with martyrdom, as your elder brother *Campion* and the rest: the remembrance of whome (in whose endeauours I haue heretofore placed my hope, of effecting that whereunto I now employ your selues) doth but encrease my sorrow and grieve.

CHAP.



## CHAPTER. 5.

*Certaine semblances betwixt the Foxe  
and the Lyon, Antichrist & Maho-  
met, in broching their damnable do-  
ctrines, and leuying nations to their  
lawes.*

**F** Or as much as the couert ene-  
mies against the Church, doe  
most of al deceiue simple peo-  
ple, by shrowding their de-  
formities vnder the mantle of deuo-  
tion, I haue thought it pertinent to  
set downe these semblances following,  
betwixt the Pope and Mahomet: the  
which thoroughly pondered of euerie  
Christian man, are sufficient to bring  
him to a full detestation of the Romish  
religion.

This *Mahomet* was an Arabian soul-  
diour, and tooke wages of the Em-  
perour *Heraclius*, to serue him in his  
wars. In a mutinie he was chosen to bee  
a commaunder of a rebellious host, so  
base



Mahomets  
confession  
of himselfe.

The first  
semblance  
in their  
manners.

Some popes  
as very var-  
lets as euer  
was Maho-  
met.

base a vassall was hee, that the people of Mecha who worship him at this day, condemned him to death for his murders and robberies. Yea hee confesseth himselfe what hee was, namely, an Idolater, an adulterer, giuen to leacherie, subiect to women, in such manner as it is a shame to report. This is that Prophet without prophesying, that lawmaker without miracles, that irreligious former of religion, that man without God, which hath by his ignorance choked the truth, & by his violence enforced falshood. That many of the Popes haue ben as desperate and dānable varlets as euer was *Mahomet*, the Legends written by their owne Secretaries doe beare witness. Amongst whome, that monster *Boniface 8* carrieth the bell: of whom themselues giue testimonie, that he entered like a Foxe, ruled like a Lyon, and died like a dogge. VVhoso euer listeth to rake in the dunghill of Popes, shall find some of them to be starke Atheists, as *Paul* the third; some blasphemers and Sodomiticall knaues, as *Iulius* the third; some whoremasters, as *Iohn* the 12, who abused his fathers concubines,

bines, some Necromancers, as *Syluester*, who was made Pope, *auxilio diaboli*, by the aide of the diuell. Yea so holy are these vnerring fathers, that one being demaunded, why in their suffrages they praied not for Cardinals and Bishops? that, saith hee, is to bee vnderstood, *vbi oramus pro schismaticis & haereticis*, where wee pray for schismatickes and here-tikes.

The meanes whereby *Mahomet* deceiued the world, were as followeth. This new Captaine many could not abide; his manners were so monstrous: besides, hee was vexed with the falling sicknesse; therefore to redeeme himselfe from this contempt, pretended a diuinitie in his doings, faigning himselfe to conferre with God, and so to bee rauished out of himselfe: and that he was no more a prince elected through fauour of souldiors, but a messenger of the Almighty. Hauing laid this foundation politicckely, hee beginneth to make a mingle-mangle of all religions: For to allure the Iewes, hee exalted *Moses*, and retained circumcision; not to estraunge the Christians, hee confes-



sed Christ to be the spirit, word and power of God ; to please the Nestorians, hee said that Christ was not very God, nor the sonne of God, but that hee had indeed the soule of God.

The second  
semblance  
in the  
ground-plot  
of enlarging  
their  
kingdoms.

The Foxe laieth a foundation for his absurdities and blasphemies, much like that of the Lion: for as Mahomet cou-  
fened the world, in making it beleue that he entered communication with God, when he fell into his fit of the falling sicknesse : so the Pope whilest he maketh thousands beleue that hee is Gods vicar, as the other made his beleue that he was, and is Gods messenger, and that he cannot erre in giuing sentence, though he may slip as a private person, poisoneth the Church with pestilent opinions, and draweth whole cart-lodes of soules after him into hell fire. The groundworke once laid, that the Pope cannot erre : then like to Mahomet beginneth hee to make an hotch-potch of heresies, as to worship Christ and other Saints, with the Carpocratians; to worship the virgine *Mary*, with the Collyridians; to paint God like an old man, with the Anthropomorphites;

orphits; to hold free-will, and a possi-  
n, itie to fulfill the cōmandements, with  
od, the Pelagians; to restraine meates to  
ad aies and times, with the Montanists,  
nd Manichees; to condemne mariage  
his with the Tatians and Cataphrygians;  
ke and in many pilgrimages, praiers to the  
ou-head, Iustification by workes, to shew  
ue himselfe a right Mahometane.

The third semblance is in the likeli- The third  
ood of their blasphemies against Christ, semblance  
he or Mahomet fearing (I say) least that he in broching  
is should alienate the Christians, confes- their blas-  
e- ed Christ to be the spirit, word, and po- phemies.  
n- ver of God, but not verie God, nor the  
ng onne of God, and himselfe to be the  
ri- eruant of Christ: but yet so, that in the  
ith and he preferreth himselfe before him,  
ole and maketh himselfe the last refuge, for  
ell mankind to flie vnto.

The Pope denyeth not the person of  
the great sonne of God, for then should  
ee not be Antichrist; but yet if you  
nip marke well how hee degradeth him of  
ar- his dignities, you shall see that Christ is  
much alike beholden to them both, and  
od that euerie one may vnderstand what  
o- his flatterers giue him, and what hee



challengeth. Let vs heare what is written . *Christopher Marcellus* said to the Pope, and it pleased him well, *Tues aliter Deus in terris* : Thou art another god vpon earth. Againe, it is written of him, *Dominus Deus noster Papa* , Our Lord God the Pope . In the prohemie of the *Clementines*, fol. 3. *Papa, id est, admirabilis, nec Deus nec homo, quasi neuter es inter vtrumque*. The Pope is so named, because he is wonderfull, thou art neither God nor man, but as it were a *neuter* betwixt both . Againe, *Excepto peccatis omnia potest quæ Deus*, except sin, hee can doe all that God can doe. Hee can make holy that which is vnholie, pardon sins, iustifie the wicked, dispense against the old and new Testament . Againe, *Omnis potestas data est mihi in terra* . All power is giuen to mee in earth. Now I report me to all them, whose iudgement is not quite peruered, whether *Mahomet* euer did or could speake more blasphemously against the honour of God or *Iesus Christ*, than these diuellish Doctors.

But wee must remember here that *Mahomet* hauing renounced the person

of the sonne of God, yet calleth him-  
 selfe his seruant: So the Pope claiming  
 supream iurisdiction in all causes, and  
 throughout all countries, yet vaileth  
 his bonnet, and stoopeth his stile, calling  
 himselfe *seruum seruorum Dei*. Of whose  
 shamelesse hypocrisie or dissembled hu-  
 militie, this Distich hath been framed  
 in worthie remembrance,

*Roma tibi quondam suberant Domini*

*Dominorum:*

*Seruorum serui nunc tibi sunt Domini.*

Time was O Rome, when Lord of Lords  
 Did yeeld thee fealtie:

Time's past, and seruants seruants now  
 Thy Lords, and masters be.

The fourth semblance is in their laws.  
 For Mahomet in his Alcoran comman-  
 deth his followers to kill the infidell, to  
 auenge themselves, and to take no  
 wrong; and telleth them that whoso-  
 euer killeth his enemy, shall haue the  
 greater share in paradise: he permitteth  
 the hauing of many wiues, and diorce-  
 ment for trifling causes: by which dam-  
 nable waies he hath enlarged his king-  
 dome by his successours, and partly by  
 fraud, partly by force hath brought a

The fourth  
 semblance  
 in the like-  
 hood of  
 their lawes.



great part of the world vnder his tyrannicall subiection.

Now see whether the Foxe and the Lion agree not as well as two heads vnder one hood. For as Mahomet commaunds to kill, and promiseth paradice to them that kil most; so the Pope giueth authoritie and power to kill the true Christians, and promiseth immortality to them that murther their naturall Princes.

Secondly, as Mahomet commaundeth his to auenge themselues; so the Popes doctrine is not farre short of it when hee teacheth it to be the counsell of Christ, not his commaundement, to loue our enemies.

Thirdly, as that damned wretch alloweth the hauing of many wiues, and diuorcement for trifling causes: so the Pope although hee admitte not Polygamie, yet simple fornication with him is no deadly sinne. Hee erecteth stewes and brothell-houses: yea the sinne of Sodome hath been allowed by some of these maiden fathers, and gelded Bishoppes, as by *Sixtus* the fourth who also gaue licence to all the generation

Ioan. Rauissius Textor in his booke called *Officina*.

ration of the Cardinall of Saint Lucie,  
(who was his huntsman) to vse this So-  
domiticall filthinesse in the three hote  
monthes of the yeare, namely, Iune,  
Iuly, and August. VVhat should I tell  
you, that *Iohannes de Casa* an Arch-pre-  
late, and grand-captaine, writ a booke  
in commendation of it? O shamelesse  
harlot to magnifie that in writing, the  
only thought whereof, ought to wound  
the heart with horrou!

Of Catho-  
likes.

Thirdly, as *Mahomet* permitted diuorce-  
ment for trifling causes: so is it a cleare  
case, that the Pope in this point hath al-  
so contradicted the doctrine of Christ.

Lastly, as he promiseth paradise to  
the vilest creatures; so the Pope gran-  
teth his pardons *de pœnitentijs iniungendis*,  
that is, to a man before he sinne; and  
what is this but with *Mahomet* to open  
heauen to the basest villaines in the  
world?

The which vntollerable beastlines of  
them, God hath raised vp diuers of their  
owne countrey to display.

*Venalia nobis*

*Templa, altaria, sacra, Corona,*

*Ignes, thura, preces, cœlum est venale, Deusque.*

H 4

Thus



Thus englished :

VVares of all sort,  
 are here to be sold,  
 Buy what you will  
 for money downe told ;  
 Churches, priests, offerings,  
 altars, and crownes,  
 VVe passe for quicke sale,  
 all citties and townes,  
 Fire, frankencense,  
 dirges and pardons from paine,  
 Hell, Heauen, God,  
 the Diuell, we giue all for gaine.  
*Fontana di dolore albergo d'ira,*  
*Schola d'errori etempio d'hcrefia.*  
 That is to say.

*A gulfe of greefe,*  
*a rocke of furious rage,*  
*And take it in brecfe,*  
*a schoole or common cage*  
*Of errours most strange,*  
*faire Rome to looke vpon.*  
*But marke well the change*  
*now beastly Babilon.*  
*O dungeon most deepe*  
*of fraud, deccit, and guile.*  
*O cage fit to keepe*  
*hot hate and vengeance vile.*

*Where*

Where vices preuaile,  
 and vertue lies starke dead;  
 Where sinne with full saile,  
 all states hath long misled.  
 O whirlepools of hell,  
 O foule and stinking Lakes!  
 Such as in thee dwell,  
 all goodnesse quite forsakes.  
 A rare and strange world wonder  
 thou wilt of all be thought,  
 If Sathan keepe thee vnder,  
 and Christ set thee at nought.  
 O nest of deuilish treason,  
 from whence all vices issue!  
 O enemie to reason,  
 and fatall foe to vertue!  
 O drudge to drowsie drunkennesse,  
 and surfeting excesse!  
 O sbrowd of shifters shamelesse,  
 As whores and such like guesse.  
 I will knit it vp with this pretie Pasquil.  
*Roma quid est? amor est. Qualis? prapo-*  
*sterus, unde hoc? Roma mares, noli dicere, plu-*  
*ra scio.*

The first semblance is in cloaking The first  
 their falsehood, for Mahomet notwith- semblance  
 standing his impietie, and blasphemies, in cunning  
 faith that his doctrine is answereable to cloaking of  
 their kna-  
 the ueries.



the olde and new testament; but yet so, that no man examine his lawes vpon paine of death : as if one paying money, should charge the receiuer neuer to looke vpon it in the daylight; and I beseech you, who would not suspect such pay? Euen so dealeth the Pope, for they count it heresie for the vulgar people, to reade the scriptures in a knowne language : and as for them vnto whom they must refer themselves, they haue scarce seene the couerings of the bookes, for the greatest part of them. Indeed there bee some wallet brethren, who are still chattering, vntill their chappes bee made vp : but as for the scriptures, they either are buried, or els yelled, howled, censured, adored, clouted, and patched vp in a strange language, and vpon some solemne feast day, sophisticated; prouided that their laytie, neither suspect, nor sifit thē, but that they haue a good meaning, and referre themselves to their articles.

The sixt semblance is in the likelihood of their bulwarkes, for the fence of their kingdomes. Mahomet commands

maunds first, to kill them which speake  
against his Alcoran. Secondly, hee for-  
biddeth to confer with a contrarie sect.  
Thirdly, that no credit be giuen to any  
such of a contrarie religion. In like sort  
the Pope murders them that contradict  
his owne constitutions. Secondly, hee  
forbids his Catholickes to conferre with  
the Protestants. Thirdly, he hath buried  
the Scriptures, least their light should  
discouer his darkenesse: and least the  
common people should espie his jug-  
ling, hee commaunds them not to med-  
dle with the word of God. There need-  
deth no more to make men grow sus-  
picious of the popish religion,  
than these things well  
weighed.

The sixt  
semblance  
in making  
like fences  
for their  
falshood.

CHAP.





## CHAPTER. 6.

*Of sundrie sorts of Foxes that are chiefly troublesome to the Church of England.*



Or the better auoiding of these enemies so pestilent and pernicious, it is further to be considered, that sundrie sortes of them are crept into the Church, to supplant and vndermine it: for some are heretikes, either denying the person of the great sonne of God, or degrading him from his offices, and infecting his word with a million of errors, of whome hath beene intreated before, and more shall be spoken hereafter. Others are schismatikes, who without cause depart away from the communion of the Church: others are hyporites, or counterfeit Christians, reformed in name, but more than deformed in deed, who by their scandalous

lous manners, and wicked examples, waste and destroy the vines, especially the young ones. VVhich sort of Foxes are otherwise called scabd sheepe, and are compared to leauen which sowreth the whole lumpe, of which the Apostle giueth vs a rule, in the person of the incestuous sinner, that wee should not companie together : If any that is called a brother be a fornicatour, or couetous, or an Idolater, or a railer, or a drunkard, or an extortioner, with such an one eat not.

*1. Cor. 5. 11.*  
Hereticall  
Foxes recusant papists.

Of Foxes infected with heresie, which doe especially disturbe the Church of England, there be two sortes: the one called recusants, because they haue forsaken our fellowship; the other church-haunts, who with false hearts frequent our assemblies, temporizing for feare of a fine, or further penaltie. The first sort plead *Baals* cause with open mouth, despise the Lords temple in Ierusalem; possit from Dan to Bethel to please *Ieroboam*, hate our congregations, and count it damnable to tread in our assemblies. If these Foxes were as sharply punished, as they are easily discouered,



red, we should not haue so many Masses, neither so many goe to Masse; and yet Masse rated at so round a reckoning. I need not stand to marke out these malapart merchants, their practise betraies them, they show outwardly how they are affected inwardly; old doting dames and young minions, old foolish fathers, and young boyes, that can not tell why they were borne, speake boldly for Poperie in defiance of the Gospell, refuse the Church, and checke the reproouer, make a mocke of the ministerie, and scorne true religion, and yet haue peace and prosperitie. If a Prince be misused, death is thought too small a punishment for the offender: if a man be so wicked as to procure an insurrection, or raise a rebellion, hee must loose his head for it, and good reason: But whereas God hath soueraigne dominion ouer all, a worme of the earth shall set himselfe against him, deface his Maiestie, robbe him of his honour, blaspheme his blessed name, yet escapeth without seueritie of punishment, and that is no good religion. These are those wretched people that haue sold themselues to bee

vassals

vassals of iniquitie, and haue receiued the stampe of the beast in their foreheads, that are readie to lie in waite for the Lords annoynted, and haue cursed *David* to his face. These are the sonnes of those bloudie fathers, that haue murdered the prophets. These are the posteritie of *Amelech*, vnworthie to liue amongst *Israell*, which haue serued *Baal Hamon*, and haue run unto the golden calues of *Dan* and *Bethel*. These are the relikes of *Iebus*, and the remnants of the *Hittites*, that haue been prickes and thornes in the sides of righteous men, and will be kniues to our throats, if that might come which their hearts faint in waiting for: but the same God that hath hitherto preserved vs, detected their dissembled zeale, and sheathed their sword in their owne intrails, shall still continue our most gracious protectour, vnlesse the ouerflowing streames of our sinnes stop the course of his mercies, and eclipse the brightnesse of his fauour, which hitherto hath shined vpon vs.

There is another sort of Foxes in Church nature, not much different from the pists.  
former,



former, but yet not so easily described, neither are they oftentimes reputed as they are.

A toké sent  
frō the old  
Foxe to his  
yong cubs.

It is not many yeares agoe, since there came a token from the old gray Foxe to the cubs of his kind; wherein was printed the five wounds of Christ, with this poesie, *fili da mihi cor tuum*, that is, Sonne giue me thy hart: whereby it appeareth, that either Rainard was so well disposed as to maintaine dissimulation, or els his brood were in a wrong boxe, for they tooke his embleme in no other meaning. Therefore haue they learned to temporize, and with double hearts to halt on both sides, hauing one for God, and another for Baal; one for

Tēporizing the prince, and another for the Pope;  
papists de- one for the Masse, and another for  
scribed. the Communion. The manner of these for the most part is to peepe into the Church once in a month, but preaching their queasie stomackes cannot away with, especially if Idolatrie and Papistrie bee discovered. I cannot more fitly compare these, than to cunning watermen, who looke one way, when they take their iourney another: or to

*Cactus,*

*Cacus* that notorious robber, of whom it is recorded, that he was wont to drag beasts backward into his Caue by their tailes, to the intent that by contrarie tracke of their feet, hee might be freed from the suspition of fellonie: euen so the popular demeanour of these hollow minded votaries, lookes one way, when their secret plots & practises tend another; & when they come to the Church, they doe but drag backward with *Cacus*, hiding their hollow hearts vnder show of conformitie: yea howsoeuer these deepe dissemblers in outward appearance, show milde and gentle, promising all loyaltie to their prince, agreement to gouernment, and consent to religion; yet trust them not, for a Foxe will show himselfe a Foxe, when time serues his turne.

The Poets wittily faine, that when Jupiter had made man, being delighted with such a cunning peece of workmanship, hee demaunded of *Momus* find-fault, what he could spie, in so fine a feature and curious frame, out of square and worthie iust reproofe: *Momus* commended the proportion, and  
I comely

A poeticall  
fiction fitly  
applied.



comely disposition of the lineaments; but one thing (saith he) I like not well, that thou hast forgotten to place a window in his breast, through which we might behold whether his heart and his tongue did accord. If a window were framed in the breasts of these discontented Catholikes, that her maiestie and the state-guiding counsell, and al the true friends of this kingdome might know their secret intentions; or if their consciences were as deeply founded, as they may be iustly doubted: then I know full well that many false hearts would bee found lurking vnder painted hoodes, and cakes of foule cancred malice, vnder meale-mouthed protestations; neither would it bee troublesome to find out a two-legged Foxe; or if the coales of long festered choler were of that condition, as that being heaped together in their malicious minds, they could blister their tongues, or scald their lips, wee should need no further search to finde out a Romane Catholike. Howbeit, although they haue no windowes in their breasts, wherethrough wee may see into euery corner

corner of their consciences, how they packe and shuffle now; and (as it is greatly to be feared) meane to cut also if Poperie should get the vpper hand; yea although they shroud their wicked deuises with a vaile of obscuritie, and contriue their cruell craftes *in tenebris*: yet if that foresight and circumspection be had, which the subtiltie of such household enemies requireth, I doubt not but it shal be easie to espie the V Wolfe, though he wander in sheepes clothing, by the manner of his howling; and the Asse, though he jet in the Lions skinne, by the length of his eares.

Before I proceed further, I will heere admonish that kind of our gospellers that are of a linsie-woolsie religion, A linsie  
common pedlars and patchers of Christ woolsie re-  
his coat, which had no seame indeed: *ligion.*  
who because they are better affected to the state than the former, I would be loath to terme them Foxes; and yet hauing no warrant for a particoloured profession, I may not honour them with the title of sound Christians: you shall know them by these colours. They hold it a matter of charitie to say, God



haue mercie on the foules of the dead : and shew them their errour , then they reply, VVhat, shall we bid the deuill go with them ? Their *ave maria* stickes close betwixt their teeth, though their *Pater noster* was forgot many yeeres agoe. They cannot be well perswaded of children dying without baptisme : therefore they crie out for headlong hast to the ministration of this sacrament . They will not belecue that it is a sinfull & superstitious thing to sweare by the saints, and euery other creature ; & when they are told that it is a robbing God of his honour, they fall awoondering at the verie first principles of religion. Thus the Serpent gets his ground by creeping, and where Sathan cannot get an ell , hee will take an inch ; hoping by little inches of superstition, in the end, to make vp an ell of Idolatrie : and thus by little and little, Poperie hath stolne into the Church . Those that are thus tainted, I exhort in the feare of God to reade the Scriptures, and to heare his word ; the knowledge whereof, is able to purge them from these filthie dregs of the Babilonish cup.

Hauing

Foxes schismaticall.

Hauing spoken of Foxes hereticall, who most of all endaunger the safetie of the Church : it followeth that wee entreat of Foxes schismaticall, which of late yeeres haue peeped out of their denne, to the disturbance of our peace. These are they whome in auncient time they called Catharists, as also the Donatist Brownists, wee commonly call Brownists, them : imagining a perfect beautie of a Church in this world, and seuering themselves from all others, as if in their particular conuenticles this perfection were to be found ; in whome behold a two-fold error. First, in that from the Churches blemish, by indirect consequence, they conclude her nullitie. This is a grosse absurditie. Secondly, in that these mote-catchers see a mote in the eye of another, and will not see the beame in their owne eyes ; this is blind singularitie. For if they speake of manners, they should know that how corrupt soeuer they are, either in the pastour, or in the sheepe, they may not inforce this outragious conclusion, that where such corruptions are found, there is a nullitie of the Church, so long

Twofold error.



Christ his  
truth the  
life of the  
Church.

*Math. 23. 2.*

*I. Cor. 5. 11.*

*Psal. 17. 4.*

*Psal. 1. 1.*

I say as the life of the Church is, that is, so long as the truth is there taught. Of this the Lord himselfe is witnesse, speaking to the Scribes & Pharisees, so long as they sit in the chaire of *Moses*, that is to say, so long as they teach the doctrine of *Moses*, doe you (saith hee) that which they say, but doe not that which they doe : although there be no cause, but that a man may withdraw himselfe from such infectious companions : as *Paul* admonisheth, as *David* sheweth by his owne practise, and warneth vs to do the like.

*I. Cor. 15. 17.*

Againe, if they speake of imperfection of doctrine, many circumstances are to bee considered before wee deprive any assembly, great or small, of the name of a Church. In the Church of Corinth, not onely touching manners, the discipline of the Church was loosely obserued; sinceritie of preaching, by an affected kind of babbling was much prophaned : but also a *pro* and *con* holden, touching the resurrection of the flesh, an article of such weight, that withouten it, the preaching of the word should be in vaine; and yet Co-

rinth

is, ninth holds the name of a Church. The  
Of Galathians were most of them turned  
aside by the false Apostles from free  
justification, which is the principall  
ground-plat of the christian Church;  
and yet notwithstanding, Saint Paule  
giues them the name of a Church.  
The like is to be seene by that which  
the Apostle writeth to *Timothie*, also *1. Tim. 4.*  
by the second of Saint *Peter*, and that *2. Pet. 2.*  
of Saint *Iude*, that there were home- *Iude.*  
bred enemies, and false Disciples in the  
bosome of the Church; which for all  
this, neither lost the name, nor nature  
of true Churches. But the case is other-  
wise in a bodie rotten in the noblest  
parts, as the Synagogues of the Iewes,  
which stubbornely resisted the prea-  
ching of the Apostle; from which, for  
this cause hee disioyned the Church of  
*Ephesus*: or as that sinfull assembly, that  
sits vpon the seuen hils, and opposeth *Acts. 19. 9.*  
it selfe directly against the kingdome From what  
of Christ, whose name with a despe- Church we  
rate impudencie, it borroweth; for ought to se-  
which cause wee haue it in iust execra- parate our  
tion, following the doctrine of the A- selues.  
postle. But I need not to pursue these



116 *A Toile for two-legged Foxes.*

schismatickes, the name of almightie God be magnified, this land is well washed from them. O Lord, shew mercie still to this Church, and send vs also a strong purging pill for Poperie and superstition: Then shall we see Ierusalem in prosperitie, and the hearts of thy faithfull seruants shall be replenished with gladnesse.

Foxes called scabd sheepe.  
2. Tim. 3.  
1, 2, 3.

The last sort of Foxes are those which before I called scabd sheepe: Saint *Paul* prophecietieth of these, that in the last daies should come perillous times, men should bee louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholie, without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traitours, headie, high minded, louers of pleasures more than louers of God, hauing a shew of godlinesse, but haue denied the power thereof: these are they which giue the Lord *Iesus* after a sort the courtesie of *Iudas*. These are like to *Simon* the sorcerer, who walkt with *Philip* like an Apostle, but wrought with money, like a worldling:

Mat. 26.  
Acls. 8.

like

like to *Achabs* wife, who went most demurely when shee would speake with the Prophets. And surely as in other respects, so in this these pargetted professors of the Gospell are rightly called Foxes: because as the Foxe his skin is more woorth than his carcasle; so their skinnes, that is, their outward profession, is more worth than their conuersations. Truth it is, these after a sort haue cast off the Pope with his superstitions, but they haue not put vpon them Iesus Christ with his righteousnes. They haue renounced the Idols of wood and stone, but harbour Idols as dangerous in their hearts, couetousnes, theft, crueltie, fornication, vncleannes, wantonnes and such like goddesses. There is a mightie generation of these kind of Foxes in this land, and these late yeares of scarcitie and dearth hath laid open the hearts of many of them, who contrarie to their holy professions, and to the power of religion, haue taken their aduantage of the time, and made a prey of the poore without all mercie, not caring to passe away their birth-rights for *Esau* soup, nor to sell paradise

Why hypocrites are wel likened to Foxes.

The Idolatrie of gospelling hypocrites.

These dear years haue laid open many deceitful harts



dise for a licorous morsell. But what should I need to broach the hypocrisie of this people, since they themselves without common care of their holy callings, to the great shame of themselves, haue cried at the market crosse? But yee Gourmandisers, Grubbers and grinders of the poore, yee craftie priers into the needie mans extremitie, to make your gaine of his paine, and your commodity of his miserie, you cunning contriuers for priuate profite, yee artificiall forgers of dearth and famine, deuourers of mens quicke and liue flesh; how long wil you presume to come into Gods house, as if you were of it? Ye false fingerers, sellers with false sleights, false measures & false weights, *terrigenæ fratres*, adorers of your God Māmon, when wil you shake off the cloake of hypocrisie? Ye tiplers & tauern hunters, ye epicurean cōpanions & beastly belli-gods, ye quarrel broachers, and action threatners; yee bellowes of hell fire, which liue by setting others on pleading, which beat your brains to lengthen the parchment as long as you can; how long shall the Lord suffer you to appeare in his house

house, in which there is nothing but peace and equitie? Yee lease-mongers and rent-rackers, ye enclosers & make-beggars, neuer well at ease vntill yee haue taken possession of *Naboth* his vineyard; ye towne-batterers, ioyners of house to house, and land to land, vntill there be no place for the poore, whē will you leaue to come to Sermons for a show, and to make religion a cloake for such horrible impietie? You are bastard children, and not the true generation of *Iacob*: Therefore presume not to say that yee are the sonnes of *Abraham*: for if you thus walke, the deuill is your father. It is you that haue opened the mouthes of our enemies, whose blind charitie layeth so hard to your lame faith: you haue caused the gospell to be ill spoken of, and the name of our God to be blasphemed; the Lord reforme your hearts, and grant you greater mercie. On the other side, you that by the grace of God are not guiltie of this great contempt, bee diligent, earnest, true, and faithfull in your duties towards almighty God, who in the day appointed, shall set you with his Angels



120 *A Toile for two-legged Foxes.*  
gels for euer to praise him, and shall  
cast the polluted and vncleane out of  
his Church. This great God, and righ-  
teous iudge saue vs from the temp-  
tations of Sathan, that wee  
may cleaue vnto him  
in faith & truth.  
Amen.

CHAP-



## CHAPTER. 7.

*The unkenelling of the Foxe, and the  
dutie of the terriers.*

**H**Auing before declared the conditions and manners of these Foxes which destroy the vines : it followeth next in order, that wee speake something concerning the unkenelling of these Romish Foxes, which of all other are most daungerous to the state, both of Church and Common-wealth . The which wee shall performe the better, if wee still compare a Foxe with a Foxe . Now first of all, it is well knowne to Foxe-hunters, that the Foxe holds the strongest couerts, that hee flieth from the field as a beast which trusteth not in the swiftnesse of his legges, nor the strength of his bodie, that hee wheeleth about the thickets, and though he finde none other helpe but a bush, he will flie to it for his safegard : so it is with this kind

Properties  
of a Foxe  
when he is  
in chase.



Whither  
the two-  
legged Fox-  
es flie being  
hunted.

kind of cattell for beeing hunted, they runne abroad here and there, but especially fly from the fields into the woods, enquiring where there is one that maketh no conscience of his ministerie, that will bee content for hand-fuls of barley, and morsels of bread, for tyth-cockes and tythe-sheaves to cloake a Catholickes knauerie ; enquiring also where there is an vntaught people, fit for all religions, and all princes raignes, and consequently apt to swallow a bait of poisoned persuation ; that is a couert for a Catholick, thither flock the Foxes, and feed without feare.

How the  
Foxes make  
their kenels.

Again, another propertie of the Foxe is, to make his denne in the ground that is hard to digge, as in galt, clay, or such like earth, the passage into his earth being straight, and going verie farre in before it come to his couch, hauing also many holes through which to vnearth himselfe : Euen so it is with this kind, they make their boroughes strong, they haue so many streight passages, so many mufes, so many winding corners, so many turnings, so many interturnings, and starting holes, that it is a matter full  
of

of difficultie to find the couch of a Catholicke, especially of a Priest or Iesu-  
ite: In so much as I may iustly say of them, as *Cæsar* said of the Scythians, *difficilius est inuenire, quam superare*, It is  
harder to find them than to foile them. Hard to vn-  
kenell a  
Fox-priest.  
For experience hath taught vs, that  
when it hath beene a matter vndoub-  
ted, that a Foxe priest hath been readie  
to say Masse, and therefore his denne  
hath been compassed, the terriers haue  
winded him, and all his pretie trinkets  
haue been found prepared for so great  
a peece of worke: yet in the end the  
Foxe would not bee found. Perhaps he  
serues the hunters now and then, as the  
fish called the Cuttle serues the fisher-  
man, which when she is like to be taken  
casteth forth a slimie humour like vnto  
ynke, and so darkening the vpper part  
of the water, and dazeling the fisher-  
mans eies, marres his aime, and esca-  
peth the daunger. VVhich sithens it is  
so, the greater the care ought to be, that  
there be such godly wisdom and cun-  
ning in hunting them, such toiles, such  
nets as are fit for such seruice, that there  
be such ministers as are able to handle  
the



Great need  
of good  
Foxe-hun-  
ters.

the sword of Gods word with both hāds, that is to say, be able to confirme the established, to reclaime the backe-sliders, to confute the aduersarie, and if the will of God be, to transforme the Foxes into sheepe; such magistrates as haue a zeale to fence and hedge in the vineyard of the Lord of hoasts, from the subtile inuasions and vnderminings of these noy-some vermine; such toiles as are able to hold both the great and little Foxes. For where blind guides are placed in the watch-tower, and the basest liues are in the highest roomes, there Foxes endanger the flocke, and many times finde more fauour than stands with the preservation of the sheepe, or safe continuing state of the best affected subiects.

Pursuants  
Parators.

In this place fit occasion is offered to speake (neither may I passe it ouer with silence) of a couple of terriers appointed for the hunting and vnkenelling of these Foxes, whose true and hot hunting of them, as it is rightly to bee commended where it is to bee found: so the contrary doth breed great corruption in the Church, and is much to be lamented.

For

For the better redressing of these deformities which are too manifest, & bringing of these terriers into good hūting: it would be carefully respected of them that haue power to reforme it, that they buy not their places: for this is an approued truth, that they will sell deare in the retaile, which they bought in the grosse: that is, will suck profit out of the vilest things, & cut mens garmēts off by the skirts for desire of gaine: & hereby haue rushed horrible inconueniences both into Church and commonwealth.

Again, the Fox hath many wiles whereby to make these Fox-hounds at a fault, or to hunt counter; & especially he hath a mixture made of cogworth broad way & penimate, together with a few rattle flowers called goldmaries, or marigolds, which being stieped in a litle deuils milk & cast into their eies, makes them stark blind, & stops their sents: & hence it cometh to passe, that poperie beareth such swinge, because papists cā pay well, and that adultery & fornication scape without punishment, because wantons haue mony. I say no more, let this be a watchword to thē whō it especially cōcernes.

*Vox populi.*





## CHAPTER 8.

*The principall reasons why God suffereth home-bred enemies to bee in the bosome of his Church, fit to be considered of such as are not thoroughly perswaded in this point.*

**I**F the Christian Church be impugned by open enemies, as Iewes, Turkes, Tartarians, and such as haue openly renounced the person of the great sonne of God, and are cut off as rotten members, men not greatly regard it. But when such as are bred and nourished in the bosome of the Church, seeke to vndermine and supplant it; those household conflicts and homebred battailes are they which trouble many in these daies. O say they, here is so much arguing and disputing, such diuisions and diuersities of opinions, that a man knoweth not which way to turne himsele. To helpe such, as without any good cause are thus put

Household  
conflicts  
trouble ma-  
ny weake  
Christians.

to

to a gaze : They must first vnderstand that it is the will of God that his Church shall not be free from these inward offences; and secondarily, know the principall reasons why he will haue it so.

Although our God, as he is the God of order, and not of confusion, commendeth and deliuereth vnto vs his discipline; yet notwithstanding he suffereth the hypocrites for a time to haue their being amongst the faithfull, vntill the full restoring and reforming of his kingdō in the last day. VVhich thing is taught by that of our Lord Iesus Christ, where he resembleth the kingdome of heauen to a net cast into the sea, and gathering all kind of fishes, &c. to a field, wherein whilest the good husbandman soweth his wheat, the enuious came and scattered his tares. The Apostles also haue foretold the same, that the Church of God shall bee pestered with pestilent enemies, & that they shal come with an efficacie of error. This know (saith Saint Paul) that in the latter daies some shall depart from the faith, and shall giue heed vnto spirits of error and doctrines of deuils, which speake

The church shall not be free from offences.  
*Math. 13.*

*1. Tim. 4. 1.*  
*2. 3.*



2. Pet. 2. 1.

2. 3.

The myste-  
rie of ini-  
quitie begā  
to worke in  
the Apo-  
stles time.

1. Ioh. 4. 1. 2.

lies through hypocrisie, and haue their consciences burned off with a hot yron, &c. But there were false prophets, saith Saint *Peter*, also among the people, euen as there shall bee false teachers among you: VVhich priuily shal bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themselves swift damnation. Thus the mysterie of iniquitie began to worke in the Apostles times, as appeareth in Col. 2. & Galath. 1. Therefore Saint *Iohn* exhorteth not to beleue euerie spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world. And why should this trouble you so much? Doe you not see that the cockle & the corne grow both in one field, the lillie and the thorne both on one ground, the blossome and the blast both on one tree, the flower and the weed both in one garden, the sheepe and the goates doe feed both in one pasture? know you not, that in one arke were beasts cleane and vncleane, and that the Apostle saith, that in one house be vessels of honour, and vessels of dishonour? then wonder not to see the

the good and the bad mingled together; but consider the reasons, giue God the glorie, and take heed to thy faith.

There be two principall reasons, why the Lord suffereth these household enemies to be in the midst of his vineyard, the first is for the probation and triall of his seruāts, whether they be vnfaignedly coupled vnto him, in the spirituall bond of faith & of loue. If there arise amōgst you (saith *Moses*) a Prophet, or &c. Thou shalt not harken vnto the words of that Prophet, or vnto that dreamer of dreams. For the Lord your God proueth you, to know whether you loue the lord your God with all your heart, and with al your soule. And indeed it is necessarie that we be kept in continual exercise of faith and praier, of patience, and constancie: and therefore is it said, that the Lord would not cast out before his people of Israel any of the nations which *Iosua* left when hee died, that through them hee might proue Israel, whether they would keepe his waies to walke therein or no? And to this effect Saint *Paul* saith, that there must be heresies, *1. Cor. 11.*



that they which are approued, might be ken;  
 knowne. VVhere also that of *Augustine* and  
 is worthie remembrance, let vs vse he- be gr  
 retikes (saith hee) not to that end to ap- like  
 proue their errours, but that by defen- red  
 ding the Catholickes doctrine against that  
 their deceits, we may be more watchful mor  
 and warie: because it is most truly writ- here  
 tē, there must be heresies, that the tried be  
 & approued may bee manifested or dis- pra  
 couered from the hollow harts amongst bee  
 you. Let vs vse this benefit of Gods pro- car  
 uidence: for heretikes are made of such we  
 as would erre or be naught, thogh they ha  
 were in the Church: but being out, they tri  
 profit vs exceedingly, not by teaching lu  
 the truth which thee know not, but by an  
 stirring vp the carnall in the Church, to hi  
 seeke truth, and the spirituall to cleare ch  
 the truth. Thus then it is apparant, that w  
 both the weaker and the stronger, the d  
 carnall and the spirituall may profit by n  
 heresies and schismes which the Lord f  
 suffereth in his Church; the one by lear-  
 ning, the other by teaching: for they  
 shall trie our faith, and our loue, whe-  
 ther we be counterfeits, & dissemblers;  
 whether we wil be suddainly wind-sha-  
 ken;

be ken; whether we will forsake the truth,  
and follow falshood; or whether faith  
be grounded in our hearts or no? For  
like as in the time of *Moses*, God suffered  
great Magicians to be in *Ægypt*,  
that hee might make his owne power  
more eident in *Moses*: so hee suffereth  
heretickes, as forcerers or enchanters, to  
be in the Church, that the power of  
prayer, of faith, of loue, of zeale, might  
bee more apparant. A crab oftentimes  
carrieth the coat of an apple, and is not  
well knowne but by the taste; copper  
hath the colour of gold, & is not so well  
tried as by the touch: an hypocrite may  
lurke vnder the shadow of a beleeuer,  
and is not thoroughly manifested vntill  
his faith be tried; but the beliefe of Gods  
children is like vnto the glaze-worme  
which glittereth most brightly in the  
darkest night, or like the lamp that giues  
most light in the darke. But some will  
say, Alas, we are no clearks, and in these  
diuisions and disputings, here is euerie  
one alledging scripture for himselfe,  
what shall we do, or what course shal we  
take that are vnlearned? For the bet-  
ter helping of you in this hazard, first



looke whether euerie one alledgeth  
 scripture or no: for that goeth for scrip-  
 ture many times with the Catholickes,  
 which is no more to bee found in the  
 book of the Bible, than Paradise in hell.  
 Secondly, know them to be false teach-  
 ers, which for confirmation of doctrine  
 of faith alleadge any other testimonies,  
 ouer and besides the Scriptures: for  
 mans writings are no further to be cre-  
 dited, than they bring warrant from  
 the word of God, which containeth the  
 whole councill of God touching our  
 saluation. If they reply, that all is not  
 written which the Apostles taught, an-  
 swere them with that which is said by  
 the Apostle, who requireth nothing be-  
 sides the scriptures, to make the man of  
 God complete: then compare their vn-  
 written traditions with Gods written  
 trueth, the light will straight discover  
 their darknesse. Thirdly, if the interpre-  
 tations be repugnant, so as one or more  
 of them must needs be erroneous; then  
 conferre scripture with scripture, and  
 expound, Scripture by Scripture, as  
 Christ teacheth: and lastly, referre the  
 whole vnto the correspondencie of the  
 articles

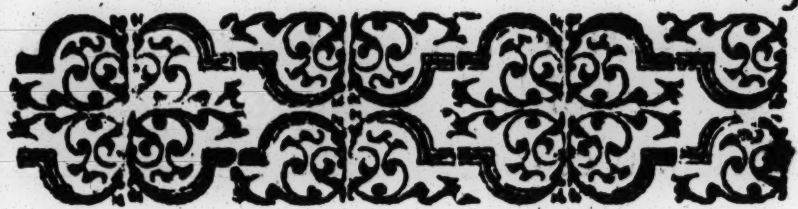
articles of faith, the brieft abridgements  
of Christian religion: and then if thou  
bringest with thee a teachable minde,  
and a desire to learne in humilitie, thou  
shalt not erre, but find Christ in his own  
home, that is, in his word.

The second reason why the Lord suf-  
fereth his Church to bee troubled with  
deceitfull companions, is his proporti-  
onable iustice against the vnbelievers:  
And that Saint *Paul* meaneth when hee 2. Thes. 2. 10  
saith, that when men haue no mind to  
obey God and his trueth, hee sendeth  
them false prophets euen with an effi-  
cacie and speedinesse of errour. The be-  
guiling of *Achab* sheweth this euident-  
ly. VVho is it, saith God, that shall de-  
ceiue *Achab*? as if hee should say, I see  
that hee will needs be drawne vnto the  
bottome of hell; for the wretch was de-  
filed with his Idols, had peruered Gods 2. Kin. 22. 2.  
seruice, was full of all stubbornnes, and  
malice against the prophets, would re-  
ceiue no admonition. Therefore God  
seeing him a man forlorne, sendeth a  
lying spirite to beguile him. But heere  
mark one thing especially comfortable  
to Gods children, that when God had  
giuen



giuen Sathan commission to execute his vengeance vpon the vnbeleeuers, he not only giueth him leaue to punish them with losse of goods, sicknesse of body, &c. but giues power to lead them into errour, vtterly to deceiue them and to carrie them away with lyes. This is apparant in the historie of the triall of *Iob*, where Sathan his first commission is to touch his goods, and the second, to touch his bodie: but he may not meddle with his soule. Thus you see, it standeth both with the manifestation both of the mercie and iustice of God, to send deceitfull workinen into  
his Church.

**CHAP.**



## CHAPTER. 9.

*Eight reasons vnaunswerable, prouing  
all perfect Papists rotten-hear-  
ted subiects to al true Chri-  
stian princes.*

**H**ere is a kind of people, who  
faine would that *David* should  
alwaies sing of mercie, that as  
it may seem by excessiue cle-  
mencie, our Soueraigne might nourish  
a serpent in her owne bosome. VWhere-  
fore, although this matter hath been  
handled heretofore of such learned and  
godly men, as tender the safetie of her  
Maiestie, and the flourishing state of  
her trustie and true harted subiects; yet  
since the argument fits this place so  
well, I haue thought good to lend my  
hand to my brethren, and to proue, that  
no perfect papists can be sound & faith-  
full subiects to their Christian princes.  
And I say perfect papists, because that  
euerie one that is blemished or holdeth  
any



any one error or article of doctrine that the Pope holdeth, as perhaps purgatorie, or prayer for the dead, is in that article a Papist. Yet I count not euery one that thus is tainted, within the compasse of false-heartednes to the realme, or vnder the title of traiterous papists: for many, otherwise sound subiects, are not purged from all infections, wherewith the whorish Church hath poisoned them: wherfore the consequent reasons must bee vnderstood of perfit papists, whose hearts since they be Italianated, I thus frame my first reason to prooue them rotten hearted subiects.

*The first reason, prouing perfit Papists traiterous subiects to Christian Princes.*

**A**L good subiects which obey for conscience, as euery one ought to doe, must haue their consciences enformed by the word of God.

But perfit papists hate our assemblies, despise the preaching of the word, which should direct their consciences both in dutie towards God, and loyalty towards their prince; and in stead thereof,

thereof, entertaine a strange worship.

Therefore perfit Papists cannot bee  
found hearted subiects. I haue heard  
wise men say, that there is no knot of  
theeues so daungerous, as when there  
is a whore in the companie. There is  
none so arrant a whore in the world as  
the strumpet of Babilon, who is an actu-  
all dealer in wicked and vngodly pra-  
ctises against all kings and kingdomes.  
Then whether harts hating Gods truth,  
which should rightly enforme them,  
and carousing of this whorish cup,  
which doth strangely enchaunt them,  
bee faithfull to her princely person or  
peace of this realme, I commend it to  
the iudgement of al them that loue our  
prosperitie.

Perfit Pa-  
pists the  
worst knot  
of theeues,  
and why.

*The second reason.*

**T**HEY that beleeue the Pope to haue  
the disposition of Gods sentence,  
doe also suppose, that Queene *Eliza-  
beth* is not lawfull Queene of England,  
because the Pope doth not accept her  
so.

Papists be-  
leeue the  
Popes sen-  
tence of ex-  
communi-  
cation a-  
gainst the  
Queene.

But our Romish Catholikes beleeue  
that



that the Pope hath power to anathematize, and to dispose the sentence of excommunication, and consequently hold that her Maiestie is not lawfull Queene of England, because the Pope doth not so accept her. Therefore perfect Papists are traiterously minded to the happie state of England.

This reason would be deeply pondered, for since the old Foxe hath excommunicated and cursed her royall person, and the yong Foxes beleue also, according to his distilled opinion into their mindes, that hee doth this *pro suo iure*; then this is the consequent, that all their kindnesse and courtesies, all friendly countenances and conformities, all loyaltie and allegiance, all service and obedience, is but from hollow hearts extorted, and not in any true loue performed, either to the safetie of the Queenes Maiestie, or to the fortifying of this land against forraine danger; because they carrie no other opinion of her and her louing people, than the Pope himselfe hath published. In good sooth this geare would make worke for the hangman, if it were thoroughly

thoroughly sifted : for of necessitie to this confession of traitorousnesse must all be driuen, that meane to continue perfect papists.

*The third reason.*

**T**HEY that carrie a countenance conformable to her Maiesties lawes no longer than it standeth with the Popes pleasure, can bee no true hearted subiects. Papists obedience but at the Popes pleasure.

But perfit Papists obey her Maiesties lawes no longer than it stands with the liking of the Pope, as the Iesuite *Hart* sometimes confessed.

Therefore perfect Papists can be no good subiects.

Here let the true subiects vnderstand, that the Pope hath powred an opinion into his papists, that kings and princes, if hee dispence with them, may breake their faith and promise : that *nulla fides est seruanda cum haereticis*, no faith is to bee kept with Gods friends and his foes ; that Papists with liberall permission may sweare and vnsweare, if aduantageable opportunitie doe occurre : Greater cause to feare than to trust them.



curre : which since that they do beleue to stand in his power to dispence withall, and that hee is both able to pardon them, and willing to reward them; yea, that it is within his reach not onely to giue them the kingdome of England, but the kingdome of heauen also : then let them sweare, their protestations are not worth the paring of a rotten apple, their obedience is but at the Popes *Ad placitum* : whereupon ariseth a good caueat, that we rather tie short than trust a two-legged Foxe.

*The fourth reason.*

Papists read  
and recom-  
mēd popish  
libels.

**T**HEY that receiue, entertaine, read, and recommend such lying libels and heart-stealing pamphlets, as whereby her Maiesties right is impeached, her regiment reuiled, her title of supremacie defaced, her faith defamed, Christian religion nourished by her, called hereticall, deuilish, and damnable; & the professors thereof worse than nullifidians and Infidelious Atheists, can be no good subiects.

But this is the dealing of our perfect Papists.

There-

Therefore the conclusion followeth,  
that such can be no good subiects.

Manie wicked and traiterous pamphlets haue beene scattered in this realme to darken the glorie of the Lords annoynted, to weaken the good wils of her highnesse louing subiects, to win worthlesse male-contented malicious wretches trecherously to conspire with our sworne enemies, whereby to fortifie the Romish faction. These haue and doe want no fauourers to scatter them in corners, to send them to their louers, to commend their substantialnesse as matters vnaunswerable, both such merchants as send them, and such brokers as vtter such Babilonish wares, are right worthie to pay their heart bloud for custome.

*The first reason.*

**T**HEY that receiue pardons, absolutions and such like stufte to exempt and free themselves from loyall obedience, are but subiects in show, watching their times to worke their owne wils.

Papists receive pardons to free them from loyaltie.

L

But



But our absolute, Romane Catholikes receiue pardons and absolutions, to acquite them from dutifull allegiance.

Therefore shake a perfit Papist out of the masking weed of his pretended conformitie, and then shall you find, that an heart deuoutly affected to the Romish religion, is as deeply infected with the venome of treason.

The dealings of the Popes is not vknowne, of *Gregorie* the 13. *Pius* 5. and *Sixtus* 5. who labouring our subuersion by Englands vnnaturall children, haue sent their pardons and absolutions to free them from subiection; a thing abhorring from all religion, hated of the heathen, the age present loathes it, and succeeding posteritie shall bee astonished to heare of such cruelties.

The Pope erecteth seminaries for the hatching of Fox-priests, and catholikes receiue them to cursing.

*The sixth reason.*

THEY, for whose Catholike good the Pope pretends the erecting of his seminaries, and therefore receiue from thence such subtill treacherous and disloyall wretches, as infect them with poyson

ho-  
ns,  
gi-  
poyson, and perswade them to treason,  
cannot bee faithfull and true-hearted  
subiects.

But the Pope maketh his Catholicks  
beleue that he erecteth seminaries for  
their good, and they also receiue and  
entertaine his Iesuits and Foxe-priests,  
issuing out of those dennes of Idolatry.

Therefore the conclusion followeth,  
that such can be no good subiects.

*Parsons*, *Campion*, and *Hart*, with the *Parsons*.  
rest, cast in the Popes mould and fitted *Campion*,  
for the seruice of the beast that sits vp-  
on the seuen hills, haue wanted no en-  
tertainment in this land in their times,  
although there were nothing more en-  
tended of them than this, namely to set  
the subiects against their prince, & En-  
glishmen against their owne countrey,  
as leaue was giuen to *Parsons* and *Cam-*  
*pion* by *Gregorie* 13. 1580. Aprill 14. to  
interprete the Bull of *Pius quintus*.

*The seuenth reason.*

**T**Hey that are wearie of these dayes, Papists gape  
and liue in hope of another world, for a golden  
which in their ordinarie by-word they day.



call their golden day or yeare of Iubilee, can be no faithfull subiects to her, by whose gracious gouernment these dayes are continued.

But the papists are wearie of these daies, and languish in looking for their golden day, which almightie God send them in leaden hast.

Therefore papists can bee no good subiects.

Beleeue  
them with-  
out further  
prooffe.

That the papists are wearie of these daies and times, with the death of her Maiestie, and alteration of state and gouernment; there needs no further prooffe than their conspiracies, their treasons and secret attempts, their platformes and practises for forraine inuasion: whereby it is euident, that these are the daies of their griefe and sorow; and that they regard the safetie neither of prince nor countrey, so they may returne to the flesh-pots of Egypt, & eat their fill with peaceable freedom.

*The eight reason.*

**T**HEY that regarde not into what subiection, flauerie, shame, and dishonour

honour her Highnesse, her kingdome and subiects be brought vnto, so that their blind worship and pageant of papistrie may be erected, can be no good subiects. Papists regard no state, so that popery may preuaile.

But perfect papists neither regard Maiestie of the Prince, nor dignitie of the nobles, nor grauitie of age, nor difference of sexe, nor excellencie of learning; so that poperie may be set vp in stead of the Gospell.

Therefore such can be no good subiects.

The desperate dealings and damnable practises of papists heretofore proue plainly, that allegiance to their prince cannot keepe them from treason; the dutie of loue to their naturall countrey cannot withdrawe them from fauouring rebellion at home, nor lincking with straungers abroad; that the dutie of obedience of children to parents, or of parents affection to children cannot keepe them from vnnaturall crueltie; that the dutie of mutuall loue and societie betwixt the husband and wife cannot remooue them from monstrous immanitie; that the dutie of

Wofull experience.



kind and naturall pittie cannot stay a  
 papists hands from murdering feeble  
 sexe, tender babes, or reuerent age :  
 lastly, that the dutie of familiaritie in  
 youth, of friendship in grauer yeares,  
 of continuall societie during all the life  
 passed, cannot stay a papists hands from  
 sacrificing his dearest friends . Nay ,  
 which is more, not onely are they con-  
 tented to yeeld their bracelets and  
 eare-rings to the framing of the golden  
 Calfe, as did *Israel* , nor to offer their  
 friends in sacrifice, as did that vnnaturall  
 King of *Moab* in offering his sonnes to  
 assuage the ire of his angrie gods ; but  
 to make their owne liues a prey to their  
 enemies, as did the Athenians , when  
 they accorded by casting of lots to giue  
 themselves to be deuoured of that gast-  
 ly monster *Minotaurus* .

VVherfore since it is so cleare a case,  
 that the consciences of these Catholicks  
 are altogether Romish ; that they hold  
 the Popes excommunication against our  
 dread soueraigne the Queenes maiestie  
 to be lawfull ; that they yeeld their  
 obedience no longer, than *durante bene-*  
*placito* of the Pope ; that they receiue  
 and

and recommend such libels as deface  
our Church, abuse her highnesse person,  
and all her louing subiects; that they re-  
ceiue pardons to exempt themselves  
from dutifull obedience; that they re-  
ceiue and entertaine the enemies of  
this realme, Iesuits & seminarie priests;  
that they looke for a golden day, and  
long for an alteration; that they care  
not to conspire at home with traitours,  
and to plot abroad with straungers,  
whereby to conuey the crowne to a  
forrayner: sithens I say, this is so, then  
two conclusions doe follow, first, that  
euery perfect Papist is a secret trai-  
tour to his prince and countrie. And  
secondarily, that it is a safer way  
to trusse, than to trust a two-legged  
Foxe. Our gracious God that hath hi-  
therto protected vs, blesse her Maiestie  
and her honourable priuie counsel, that  
through their wisdomes, zeale and cou-  
rage, Gods glory may be promoted, the  
vndermining of these Foxes, which  
destroy our vines, soundly sifted, and  
secret traitours sharply punished. Then  
shal England lesse fear her ruine (which  
God forbid) by strangers force, when



vengeance deserued, shal strongly lease  
 on household foes; nay els may England  
 more suspect the weakning of her pre-  
 sent state, by nourishing a viper in her  
 owne bowels, than Spanish power  
 or any els, who gnash their  
 teeth at her peace  
 and wel-  
 fare.

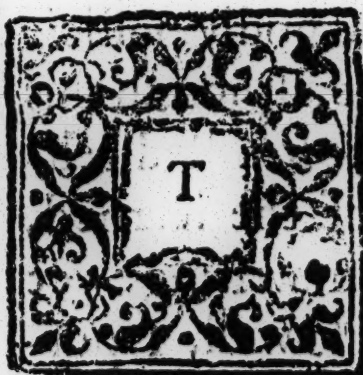
**CHAP-**





## CHAPTER. IO.

*Twelue reasons, prouing by diuinitie and  
true Christian pollicie, that Foxes  
must be taken.*



He thing that our Ca-  
tholickes cheefely doe  
aime at, is that her  
highnes and her coun-  
sell may bee deceiued  
by erronious pretence  
of pollicie, and colour of clemencie,  
that they may lurke vnder the shadow,  
and bee nourished as a Serpent in the  
bosome. It is therefore heedfully to be  
respected, that the Church of the diuell  
bee not maintained with indulgence, &  
multiplied with foolish mercie; but that  
it be kept vnder with sharpnesse of dis-  
cipline and correction, that it grow not  
to such rankenesse as to choke the true  
Church. Foolish mercie may marre all,  
and clemencie may bee great crueltie,  
when it overfloweth to the hazard of  
Gods



Gods children. VVhere seueritie saith;  
 one goeth into loosenes, their edifying  
 goeth into destruction, custome goeth  
 into corruption, law into contempt,  
 mercie is laughed, and godlinesse goeth  
 into hypocrisie, executiō of laws against  
 Gods enemies, and the enemies of this  
 Church & Commonwealth, is the mark  
 that is leuelled at: & why should it not  
 be hit, since diuinitie and godly pollicie  
 wil haue it so: VVherfore, although this  
 point hath been no doubt handled reli-  
 giously and zealously of the learned,  
 both in preaching and in writing: yet  
 since it fitteth this place so well, I pur-  
 pose to speake of it breiefely & distinct-  
 ly, and proue, that both diuinitie and  
 Christian pollicie require that sharpe  
 execution bee vsed in punishing the  
 enemies of the Church.

*The first reason, prouing by diuinitie, that laws  
 ought sharpely to be executed vpon Papists  
 and all idolatrous heretikes.*

God com-  
 maundeth  
 Foxes to be  
 taken.

**T**Hat which the Lord commaundeth,  
 must be done without mammering,  
 staggering, doubting, or delay. But hee

com-

commaundeth Foxes to be taken, and execution of lawes to be done against them.

Therefore Christian Princes and Magistrates doe but their duties in rooting out such noysome vermine as destroy the vines.

If there arise among you, &c. Take vs the Foxes, the little Foxes, which destroy the vines: when the Lord shall haue brought into the land whither thou goest to possesse it, &c. I would (saith the Apostle) they were cut off which trouble you.

*Deut. 13. 1, 2.*

*Ca. 2. 16.*

*Deut. 7. 1, 2.*

*Gal. 5. 12.*

*The second Reason.*

**T**Hat which the godly Magistrates haue done in defacing the Lords enemies, and defilers of his worship, that ought still to be performed of Christian rulers in the like cause.

*Presidents*

*for christian*

*rulers.*

But they haue remooued and destroyed the enemies of his truth, and perverters of his seruice, as their examples may be remembred.

Therefore Christian magistrates in the same cause ought to shew the same zeal.

VVhen the golden Calfe was erected to



*Moses.*

to Idolatrie, *Moses* willed them to arme their hands and to sheath their swords in the entrails of their nearest kinsmen, to make hauocke of their liues; and he calleth it a sanctifying of their hands to the Lord. And how? VVhat manner of holinesse was that? Truly euen to kill the Idolaters, and to put the corrupters of religion to death. And whome commaunded hee to doe it? Euen the Leuites, euen those which ought to haue been the mirrours of all pittie and compassion; euen the priests which God had dedicated to himselfe, must be the executors of his rigor. And vpon whom? Euen vpon their owne kinsmen. Thus the mildest man that euer was, behaued himselfe against Gods enemies, for hee was zealous in the cause of the highest. This was much, but *Asa* did as much as he: for he put away the Sodomites, and banished the Idolaters out of the land, hee remooued *Maacha* his mother, and tooke the crowne from her head, because she offered sacrifice to *Priapus*; and gaue commaundement, that whosoever would not worship the Lord God of Israel should be slaine, from the greatest

*Asa.*

to the finallest. This was much, but *Iebu* did as much as *Asa*. For hee killed all the Prophets of *Baal*, & suffered not one of thē to liue; he defaced the Temple of their Gods, and made a draught house of it for euer. VVhat wonderfull things did those good kings; *Ezekias* and *Iosias* in their daies? The one spared not an Idolater in the land; the other being but a young prince, was so zealous in the behalfe of his God, that he put the idolatrous priests to death, burnt their bones, and sacrificed them vpon their owne Altars, as the bookes of the Chronicles and kings of Iuda doe declare. These are good presidents for Christian princes to follow: neither was there more need at any time to drawe the sword against prophaners of the Lords seruice: For there is sprung vp a mightie generation of wicked and disloyall men to disturbe vs, of disobedient and vntoward children to prouoke vs, of deceitfull and halting hypocrites to disquiet vs, of Romish *Baalims* and stragling extrauagants, to withdraw vs from the worship of our God.



## The third reason.

Papists con-  
uicted of  
high treasō.

**H**igh treasons are in their true na-  
tures offences against the highest  
Maieſtie; for treason is called *crimen laſæ  
maieſtatis*, that is, tending either to the  
destruction of their persons, or deface-  
ment of their dignities.

But the papists although they denie  
not the person, yet debase they the au-  
thoritie of the sonne of God. Therefore  
papists are guiltie of highest treason.

How many and how horrible treasons  
they commit against Iesus Christ, it will  
be too long to rehearse: yet because  
euery one to whose view these my la-  
bours shall be offered, may see how iust-  
ly they are conuicted, I will but glance  
at some of the chiefest.

Christ de-  
graded of  
all his dig-  
nities by the  
Catholicks.

First of all therefore vnderstand you,  
(I speake to the vulgar sort which doe  
not so thoroughly conceiue of these mat-  
ters) that the Apostolicall Church of  
Rome hath degraded our Lord Iesus of  
all his degrees: his dignitie royall, his  
state prophetical, and his priesthood.  
In respect of his dignitie royall, wee

say

say that vnto him alone it appertaineth to commaund and forbid, to iuge and absolue, hauing the keyes to open, & to shut; so that it is not lawfull for any, no not for the Angels themselues to make a law to bind the conscience, nor to establish in any point concerning the substance of it, the gouernment of the Church. The reason is euident, because we are forbidden to ad or diminish any thing from the commaundements of the lawgiuer, as also to make new ordinances, and all the commandements of man in the matter of this spirituall kingdome, are once for all declared to be nullities.

*John. 13. 13.*

*1. Cor. 5. 4.*

*Apoc. 3. 7.*

*Deu. 4. 2. 12.*

32.

*Esay. 29. 13.*

*Coloss. 2. 8.*

*1. Cor. 7. 23.*

Now these traitours incroch vpon his prerogatiues, by ordering the estate of the house of this king contrarie to his owne expresse will, in eclipsing some of his lawes, in establishing others altogether new: So that Christ may seeme to bee much and more beholden to *Pilate*, than to these kind of teachers: for hee writ him king of the Iewes, though he knew not what he did, for which cause the Pharisees were angrie with him; but these write him king of the Church, yet they

Papists traitors against Christ his roiall dignitie.

Christ more beholden to *Pilate*, thā to the Papists. *Math. 26.*



Papists traie  
touts to  
Christ his  
Propheti-  
call state,  
and how.

*Math. 5.*  
The priest-  
hood of  
Christ ac-  
cording to  
the scrip-  
tures.

they crown him with thornes, and giue him a reed in steed of a scepter. As for his prophetical soueraigne authoritie, by the spirit of whom all the auncient Prophets spake, who afterwards plenarily in his owne person declared the will of his father, & hath since his ascending into heauen, vntill he returne not to teach, but to iudge, continued to declare the same vnto the world. by his faithful Apostles: how is it possible more in this point to betray him whom we are bound to heare in paine of extermination, then first by falsifying that which hee preached, both by adding to, and clipping from; and secondly, by forbidding his word to be read vnto all nations & kindreds in a knowne language; fearing (say they) least men should become heretikes, that is, least light engender darknesse, and truth lying? and what is this, but neither to enter themselves, nor yet to let others, and to hide the light vnder a bushell? The third office which is his priesthood, consisteth in two principal points: In our redemption & in his intercession; our redemption hath two parts, expiation, and sanctification,

ification. In expiation behold foure speciall points : first, that the word betokeneth a full and entire paiment of all that is due vnto God.

Secondly, that which is due, is death according to the sentence giuen by God himselfe, vnderstanding by death *Gen. 2. 17.* not onely the separation of the soule *Rom. 5. 12.* from the bodie, which is called the first *6. 23.* death; whence followeth putrefaction *Gene. 3. 19.* of the bodie in the graue: but the second death also, which is the frightfull ire and malediction of God, reuenging with all perpetuitie sinne in the bodie and soule of the sinner, which horrible state is eternall in the diuell and the damned.

Thirdly, this expiation betokeneth not the payment for one sinner, but for all sinners, I meane the elect which haue beene, are, or shall bee to the end of the world, not of one sinne, but of all sinnes: except that against the holy ghost, which is vnardonable.

Fourthly, this paiment was to be offered by him, who in respect of himselfe should be no way bound to this maledi-

M

ction,



tion, but a pledge & suretie for others.

*Hebr. 7. 22.*

Now of finnes or debts to bee paied, there bee two kinds; some originall, some actuall: originall sinne must bee considered in two diuers respects; first touching the corruption of the whole man, which is as it were the essence of this sinne. Secondly, touching that which followeth it, namely, that which makes vs children of wrath, worthie of the curse of God from our conception. This is it we teach and build out of the word of God.

How the  
papists play  
the traitors  
against the  
priesthood  
of Christ.

Popish di:  
stinction of  
sins, mortal  
and veniall.

In this, behold how many waies the Papists play the traitours. For first demaund of them, how the fruites of this originall rancour are washed away? they will tel you, by the sufferings of Iesus Christ. VVish themselues further to declare their meaning: then the diuell sheweth his hornes, that before appeared like an Angell; and there ariseth by and by a sinokie distinction out of the bottomlesse pit, of finnes, some mortall, some veniall, whereby the glorie of Christ his passion is darkened. For veniall finnes (say they) deserue but temporall punishment, whereof a man by  
some

Some displeasure of them is washed with an holy-water sprinckle, or a Bishops blessing, or with saying *a mea culpa*, or by some petite penance, &c. Thus these Catholicke Physitions instead of vsing one purgatiue remedie, without which, euery sinne becommeth deadly, cast mens soules into a lethargie depriued of all true sense and motion: as the Emperiall Practickes vse the medicine which they call Narcoticall, that is to say, such as benumme and dead the diseased, vntill they become past feeling. They haue a second distinction of sinnes going before baptisme; and of sinnes committed after, as also betweene the guilt, and the paine satisfactorie: and all to this end, to derogate from Christs worke of our redemption, and to make that which proceedeth from vs, of some worthinesse and merite: which they call a worke of condignitie.

As for sinnes going before baptisme, they graunt that they are pardoned thoroughly in regard of the guilt, and the paine, and that by some meanes of the vertue of the sacred water with the

Popish distinction of sinns going before Baptisme & after. Popish distinction betwixt guilt and paine satisfactorie. How sinnes going before baptisme are pardoned according to the schoole of Rome, and how after.



Note well.

action it selfe of Baptisme. But as for the finnes committed after Baptisme, the guilt and trespasse is pardoned; the paine satisfactorie remaines to be paid partly in this life, partly after death; but in a coine which hath the Popes image and superscription: In this life by Pater nosters, aues, pilgrimages, fastings, foundations, and other paines imposed in eare confession: after death he must pay the remainder in purgatorie. Yea but he that is there (they say) can merit no longer: what shall become of the poore soule then? VVhy hee must be fetcht out of the fire by praiers, and good workes of the liuing. And what good works are those, masses, Requiem Dirges, holy water, & such great deuotions. But how many shall fetch them out? They cannot tell that, & yet they haue taxed seuerall mortall finnes at a certaine number of dayes and yeeres. But what if hee be come out alreadie? Tush that is not the losse of a *requiem* or Masse; It shall be set vpon the tale of another score to be allowed other. But who hath the bestowing of them? Forsooth the merchant royall of pardons the Pope

for ne, he uid ut ge a- gs, ed ust ca rit ne be id at ns o- m y a s. ? or of at - e e  
Pope holy father. But what shall be- come of the poore that is able to giue nothing, to haue these great deuotions after his death? Mary hee were best to merit well in his life; for no pennie, no *Pater noster*, vnlesse it please the merchant to bestow an alms of his ouerplus. Then if all this be found, whereto serueth the satisfaction of Christ? O sir, wot you not why? to make all these afore-named prettie trinkets, auailable, and to send you for a season into purgatorie, whereas you should haue gone into hell for euer. O treason!

Besides, the spirit of lying hath so controlled and countermaunded the oblation once made for all by Iesus Christ, that he hath borne men in hand that the same must euerie day be really and actually reiterated. And whereas the supper of the Lord was ordained, first, that we should be made partakers of that mysticall vnion of Iesus Christ, together with all his merits vnto eternall life: and secondly, to celebrate with solemne thankesgiuing his onely and holy sacrifice once for all made: they instead of this, haue thrust in their Masse,

Cold comfort  
for  
poore pa-  
pists.

True vse of  
the Lords  
Supper.



**Epish**  
priests doe  
more by  
their Masse  
than Christ  
by his me-  
rits, if you  
list to be-  
leeue them.

The prote-  
stants doc-  
trine cōcer-  
ning sancti-  
fication.

*1. Cor. 1. 30.*

wherein they say their priests make in v  
full satisfaction both for the quicke and ning  
dead, which Masse of theirs is of greater min  
efficacie than the first oblation which vs f  
the sacrificer himselfe offered vpon the tur  
crosse, seeing in his (as they say) the lig  
paine satisfactorie is reserued still to be  
paied: but theirs maketh an entire sa- cor  
tisfaction. O intollerable treason! Alas, na  
O Lord, how long wilt thou beare it? bu

The second point of our redemption ma  
is sanctification. It is also called regene- lik  
ration or new birth, because by it we be as  
come new men, as touching the quali- ov  
ties of the soule. For as man made not is  
himselfe at the first, but the power of w  
God the creator; no more is man able C  
to make himselfe a new creature, but al  
this is by the power of him, who is made th  
vnto vs sanctification. *1. Cor. 1. 30.* For the t  
bringing of this to passe, wee teach, that t  
the corruption of nature in the first t  
*Adam*, is abolished in the flesh of the t  
high priest, the second *Adam*; in whom c  
wee beeing vnited by faith, fulfill the h  
law by meere free imputation. Se-  
condly, the Lord Iesus Christ drawing  
vs vnto him by his holy spirit, formeth in

again vs both to will and to doe, enlightening the eies of our vnderstanding, framing a cleane heart within vs, making vs from the head to the foot new creatures, bringing vs out of darknesse into the light, and from death vnto life.

Altogether the Catholicke Sophists contradict this truth, teaching that our nature is not wholly slaued vnto sinne, but onely feebled by the fall of the first man. And so they make our nature but like a lame man, and the grace of God as a paire of crutches to establish their owne merits.

Againe, they say that originall sinne is really abolished by the water of outward baptisme with the words, and the Chrisme, &c. as much say they of actual sinnes going before baptisme, in those that are of ripe discretion before they be baptised: prouided alway that they be not in mortall sinne. Thus first they see not our originall maladie. Secondly, they sophisticate the remedie both in making a miserable mingle-mangle of mans pure naturall & Gods supernaturall grace. Thirdly, in giuing power to a sound of words, sprinkling

8.  
12.  
17.  
Acts. 26. 18.  
Ephes. 5. 8.

Ephes. 2. 1. 5.  
The sophists  
absurdities  
touching  
new birth.

Note wel, &  
loth them.



of water. And lastly, in substituting their own toies in the place of the Lord Iesus. Fie on them presumptuous traitors.

Protestants  
doctrine  
touching  
Christ his  
intercessiō.

Christ de-  
graded of  
this honour  
by the Ca-  
tholickes.

There is yet his intercession, which is so called, because the vertue and power of his sacrifice is alwaies before God. Secondly, because all the pray-ers of the faithfull are presented in his name, in whome alone they are sanctified. This is our doctrine. The Catholickes on the other side will haue their referendaries, maisters of requests: It is presumption (say they) to rush so boldly before the king of kings, and therefore wee must begin with the vishers of his presence, or with the groomes of his chamber, and who bee these? the greatest place they giue vnto the virgine *Marie*, and what authoritie, I pray you? *Roga patrem, Iube natum.* Beseech the father, commaund the sonne. And *Iure matris impera*. Commaund by thy motherly authoritie. Then they muster all the Saints, and haue assigned to ech his sundry charge, one must bee a *Baal* or patrone ouer this countrie, & another ouer the next; one ouer this towne, and another ouer that;

that; one placed ouer this science, and  
another ouer that; one for the head ach,  
another for the tooth ach, &c. *Michael*  
patronizeth the French, *Andrew* the  
Burgonians, *James* the Spanyards,  
*George* the English, *Saint Ambrose*,  
with his staffe and his whip watched  
ouer Millayne, the three Kings ouer  
Cullin, *Dionis* ouer Paris, *Goelc* keepes  
scout watch at Bruxels, &c. Ale knights  
and drunkards haue *Martin* and *Vrban*  
for their good Lord, and many a so-  
lemne peale, and drunken pull is vpon  
their euens for their sakes, the sho-  
makers haue *Euispin* for their Baal, and  
the millers *Arnold* for theirs, and Tay-  
lours, which loue good fellowship, must  
haue *Goodman* for theirs, *Anthonic* must  
keepe the hogges, *Loy* horses and kine,  
and *Hughe* must keepe the dogges.  
VVhat should I blot more paper with  
these dotages, you may see by this, be-  
loued countriemen, what the Iesus  
Christ of the Church of Rome is, from  
which the mercie of God hath with-  
drawne vs, to serue the true sauiour of  
the elect. In a word, the Papists doe as  
they in *Pilates* house did, who called  
Iesus



Iesus Christ by the name of King and Prophet, but it was when they buffeted and scourged him. *Iohn 19.1.2.*

*The fourth reason.*

An horrible  
sinne to ac-  
quite the  
offender.

**I**F he that quitteth the offender when hee seeth him guiltie, be as much to blame before God, as hee that oppres- seth the innocent: then Christian ru- lers may not acquite idolatrous wor- shippers, which are the worst kind of malefactours: as was proued in the for- mer argument.

But hee that lets the offender goe with impunitie, doth trespasse as he that ties the halter about the innocents necke.

Therefore Christian rulers must sharpely punish papists, who are idola- trous worshippers.

*1. Sam. 15.*

King *Saul* was reprocued as well for sparing *Agag* King of the Amalechites, as for killing the Prophets. *Achab* bran- ded with the blacke marke of infamie, as well for sparing *Benhadad*, as killing of *Naboth*.

*The*

*The first reason.*

**I**T stands not with diuinitie, that Christian rulers shew lesse seruencie and zeale for the seruice of God, than papists and Pagans for the worship of the deuill.

Magistrates  
seruentlone  
to religion,  
is made ap-  
parant by  
execution  
of iustice  
against  
Church e-  
nemies.

But where Catholicks (as they desire the tearme) haue libertie, and are not seuerely punished, their Christian magistrates shew not so much zeale for the promoting of the kingdome of Christ, as Antichrist and Heathens doe for the kingdome of the deuill.

Therefore, &c.

VVhat they haue done and daily do for the maintenance of Idolatrie, either in their blind zeale, or their malicious hearts, christendome knoweth too well. Romes Pantheon, out of which was excluded the god of the Hebrewes, because hee would admit no companions collaterall, should teach Christs church a good lesſon, which worshipping the God of *Israel*: that is, to be zealous for his honour, and to punish sacrilegious worshippers.

*The*



*The sixth reason.*

Rulers  
should more  
regard gods  
honor than  
their owne.

**I**T stands not with diuinitie, that christian rulers be more carefull of their owne honours, than of the Lords glorie.

But they carefully regard (and good reason also) that their places and persons be respected as dutie requireth.

Therefore by like reason, should they aduance the honour of God, and much more.

These reasons are naturally drawne from diuinitie, the which none may or dare denie, who is perswaded that there is any diuinitie at all; the consequent prooue the same by Christian pollicie.

*The first argument proouing it to be good Christian pollicie to take two-legged Foxes.*

Impunitie  
discorageth  
the true sub-  
iects, but  
animateth  
the false.

**T**Hat which discourageth the friends of the Church and giues life to the aduersaries, cannot be warranted nor maintained by Christian pollicie.

But not to punish Church enemies,  
or

or remooue secret traitours, discourageth the true subjects, and animateth the false hearted.

Therefore forbearance of household foes can be no good pollicie.

*The second Argument.*

**T**O leaue Prince, Nobles, and best affected subjects in daunger, by nourishing a serpent in the bosome, can be no good pollicie.

Dangerous  
nourishing  
a serpent in  
the bosom.

But by vaine deuise to blunt the edge of the sword of iustice; or by cloaking, qualifying, or concealing, to cause that it is not drawne against these intestine serpents, is to endaunger prince, nobles, and true hearted people.

Therefore no good pollicie.

*The third argument.*

**T**Hat mildnes and mercie, whereby the aduersarie may seeme to suspect her Maiesties magnanimitie, and consequently to contemne her authoritie, can cary show of no good pollicie.

Excessiue  
clemencie  
causeth contempt of  
authoritie.

But the effect that excessiue clemencie



ie worketh in our Catholicks, is either to suspect her courage, or to misconster her kindnesse, or to despise her soueraigntie.

Therefore such forbearance can be no good pollicie.

*The fourth argument.*

Forbearance  
of Foxes, a  
meanes to  
make them  
forecast and  
fortifie  
themselves.

**T**O giue the enemies of a kingdome leaue to fore-cast, and leasure to fortifie themselves; and so consequently to leaue the true subiects by this means in perpetuall and needfull feare of some new attempts, can be no good pollicie.

But forbearance of these household enemies, giues them but leaue to practise, and time to reuew their forces; in so much as when one tempest by Gods gracious prouidence is ouerpast, there is feare of another.

Therefore such forbearance can be no good pollicie.

It is not safe trusting a traitour, but rather extreame follie to beleue that such as plot for a kingdomes conquest, can be reuoked with mercie, or leaue the

er  
er  
e-  
e  
he hold of their hope, before they bee  
at the last gaspe.

*The fift argument.*

**T**O be confederate with the people of strange worship, for the strengthening and vpholding of a kingdome in peace and prosperitie, is no Christian pollicie.

Prophane  
pollicie to  
be confe-  
derat with  
people of a  
strange  
worship.

But to forbear Papists in hope of their assistance against forraine enemies (if such neede should presse vs, which God forbid) is to be confederate with people of a strange worship. Read the 30. and 31 chapter of the Prophet *Esay*, there see how the Israeletes entred league with the Egyptians, and what was the end of it. Then conferre the same with our times, and consider what kingdomes, what princes, what cities, what people haue been ouerthrowne, because they haue so confederated to their owne destruction. The reason is, because God hath been out of the league.

*The*



*The sixth argument.*

No perfect  
peace by  
kindling of  
Gods  
wrath, and  
swaging of  
mans.

**T**O continue a realme in prosperitie by kindling of Gods wrath, and asswaging of mans anger, cannot stand with Christian pollicie.

But by slackenesse of punishment against Church enemies, Gods wrath is kindled, howsoever mans may seeme to be asswaged.

Therefore, &c.

If wicked tyrants (as one saith) be onely rods in the hand of the Lord, according to that of the prophet, *O Assur* the rod of my furie, and the staffe of my wrath; then should the hand rather bee pacified than the rodde: but if it were possible that the rodde could bee pleased against the will of the hand, then were it to bee feared, that the hand should cast the rodde away, and take a beetle, or a mawle, or an hammer, or an hatchet, and beat vs to powder.

Many more reasons might bee vsed to this purpose; but these I thought at this time to alledge: alwaies for mild-  
nes

nes and mercie referuing a prerogatiue to my gracious soueraigne and her honourable councell, a worthie vertue to a faithfull subiect, but dangerous to a traitour. For sedition groweth by suffering, and clemencie is a spurre to rebellion.

I doe not disallow the sweet temperature of seueritie with mercie: But yet it must not bee forgotten, that the liues of princes, are the liues of their Commonwealths: whereby they must learne, that being prodigall of their owne estates, *largiuntur ex alieno*, as a learned man hath said: they giue that which is none of their owne to giue. And therefore I dare auouch it, that it is diuinitie and true Christian pollicie, to punish Gods, and her highnesse enemies; and that her Maiestie and all Christian princes in punishing of them shall retaine neuerthelesse (by Gods word) the names of milde and mercifull gouernours: for if the children will needs be so vnnaturall, as to make their mother finart; the mother shall show her selfe naturall in ministring due correction.

Seueritie  
tempered  
with mercy



It is wise-  
dome to  
provide a  
medicine  
before the  
fore.

It is not good trusting them any longer, who haue giuen her highnesse, and her realme so many earnestes of their traiterous affections, and forewarnings of their couert confederacies: no, no, it is wisdom rather to follow the examples of miners, which pursue the signes euery way, as they spread in the ground, till they be guided to the trunke or bodie of the metall: euen so to follow the appearances of suspitions and likelyhoods, vntill it be manifest, what light made the shadow, or what fire made the smoake. A candles end not warily snuffed, a few imbers carelesly couched, a few stickes not thorowly quenched, haue brought many an household to extreame woe and miserie; wisdom will not stay till the flame being fed, ouerpeere the highest part of the roofe, but wil quench it before the strongest pillars bee consumed: then looke where the inconuenience lyeth, and let Foxes rather bee tied short, than hazard the deuouring of the flocke; rather slip off the branch sodainly, than hazard the perishing of the whole bodie; so shall you  
take

take  
trech  
and  
broo  
exho  
ord

take a good course ; then treason and trecherous practises will not be so rife, and such queasie stomackes as cannot brooke good counsell, and wholesome exhortation ; but following euerie disordered humor, will be glad to keepe themselves within the compasse of Christian dutie.

N 2

CHAP.







## CHAPTER II.

*Two principall guardiens of the spirituall vineyard, by whome the Foxes must be taken; ministers, and magistrates: wherein first of the duties of the ministers, with an enditement found against many patrons of benefices.*



Here bee two principal hunters, which the Lord of the vineyard vseth for the taking of these Foxes, Ministers and Magistrates; the one by the word, the other by the sword: By the word, in reproving their false doctrine by the true; and in seeking to transforme them into sheepe: by the sword, in cutting off the putrified members, least by their means the whole bodie be hazarded.

The first hunter is the Minister, whose mouth and ministerie the Lord hath alwaies

waies vsed to declare his will, and there-  
fore they are called his mouth; which  
for this cause in the holy Scripture are  
diuerſly named; Men of God, ſeers, pro-  
phets, planters of the Lords vineyard,  
builders of his houſe, watchmen ouer  
his Cittie, husbandmen, Paſtours, Do-  
ctours, Ambaſſadours, friends of the  
bridegrome, dealers in the marriage be-  
tweene Ieſus Chriſt and his Church, diſ-  
pensers of the myſteries of God: whoſe  
charge is vnderſtood generally by the  
words of watching, and feeding; ſome-  
time more diſtinctly, by attending vnto  
the word and prayer; ſometimes by the  
words of teaching, improouing, corre-  
cting, and inſtructing; ſometimes by  
theſe words, of watering and planting.  
Therefore the Apoſtle calleth not this  
charge a dignitie, but a worke or buſi-  
neſſe. And here orderly to proceed, let  
me beſeech you that are the chiefe fa-  
thers in our Church, preferred to your  
places for your wiſdome, learning, and  
graunities, ouerſeers of the flock bought  
with the precious blood of Ieſus Chriſt;  
whoſe ſecuritie in this buſineſſe hazar-  
deth the health of the Church: but cir-

Ministers  
hunters of  
the ſpiritu-  
all Foxes.

*Act. 6. 4.*

*2. Tim. 3. 16.*

*1. Cor. 3. 6.*

*1. Tim. 3. 1.*

*Act. 20.*



cumspection shall daunt the pride of these wicked ones that seeke to bring vs into Babilon. The wicked walke on euery side. The papists speake proudly and neuer more proudly; young ympes that neuer beheld papistrie in her brauest ruffe, but haue sucked poison from their mothers breasts, are not afraid to vomit blasphemies against the almighty: let such Foxes be hunted, helpe to reforme this, for Gods glorie; and seek the recouerie of him that hath trod his foote awry: let not carefull preaching be choaked through desire of ambitious aspiring, nor common care of the church made sleepe, through hungering after priuate profit: why should they sleepe and take their ease, who ought to watch both for themselves, and for others?

Againe, I will speake to you, learned brethren, that hauing taken charge of Christian soules, properly are called hunters of the spirituall VVolues in sheepes cloathing, and deceitful Foxes; see that you oppose your selues against all theeues and robbers that seeke the spoile of the Lords flocke; against all tyrants

tyrants that oppresse them; al hypocrits in show godly, but indeed prophane persons, that giue offence by their deformities: So shall you shunne those shamefull reproches, which by Gods iust iudgement are fallen vpon many in these daies; yea so shall you shunne the great curses denounced against them which doe the worke of the Lord negligently; and when the prince of pastours shall appeare, you shall receiue an incorruptible crowne of glorie.

And that you may the better performe this, beware of the loue of this world: it is like *Aqua fortis*, if once it catch the heart root; it will eat out all goodnes, all care, all loue, all zeale, and indignation against sinne. Hence groweth nonresidencie, swallowing downe of steeples as easie as the hungrie doth his crummes. Hence in stead of hunting the Foxe, there is hunting for promotion and preferment, hunting for the profits and pleasures of this present life, hunting for honour and for hundreds, scratching of consciences in beating of the bushes for many benefices, wheeling about the thickets to spie the

Loue of the  
world  
choaks care  
of painfull  
preaching.



couch of a prebendarie or a deanrie, &c. and therefore hath it come to passe, that some which haue had salt in them, that is vnderstanding, knowledge, and zeale, haue lost it through the perswasion of him that said; All this will I giue thee, if thou wilt fall downe and worship mee: there being now no more relish in them, than there is tast in the white of an egge. And what shall we say then of them, that neuer had any salt at all in them, neuer any loue, any knowledge, any zeale? surely they bee vnprofitable seruants, worthy to be cast out of the temple of God as filth and Idoung.

For what breedes greater contempt against God, or discredit to his Gospell; what more reniues a Catholikes hope to returne vnto Babilon; or encourageth the traitours to the accomplishment of their practises, than the blindness, ignorance and impietie of the ministerie? how commeth it to passe, that foolish people retain their old liking to their fathers old faith, and young impes haue the like opinion poured into the; and consequently, as it may seeme, easie

to be drawn from their dutifull loyaltie to the loue of a stranger; but because they haue wanted such as should rightly enforme them? can the inestimable treasurie of a mightie prince bee seene in the beggarlineffe of a base Embassador? can the aduersarie of the Gospell bee drawne from falsehood, and error by him that knowes not (I had almost said beleeuers not) the truth? can a papist bee reduced from his worshipping of idols by him, that is no better than an idoll himselfe? can the carnall Gospeller, the wanton libertine, the prophane heart, the beastly Epicure bee brought to continencie, modestie and sobrietic, by such which rather binde them in the cords of iniquitie? Lastly, if to know God, and according to that knowledge to serue him, be the groundworke of all true obedience; how is it then possible, that they whose consciences were neuer seasoned with any religion, should yceld either to God or their prince any dutifull subiection? Saint *Paule* saith, that hee had begotten the Church of the Galathians; and called himselfe the father of the Corinthi-

*Gal. 4. 9.*

*1. Cor. 4. 15.*

ans



ans in regard of the ministerie , because hee had begotten them by the preaching of the Gospell. Such fathers, such children, such as are the seedmen, such seed they doe sowe. VVhere olde wilie Foxes, such as whose loue to religion may bee iustly suspected, are admitted into this great calling, there Poperie is sowne in stead of the Gospel; and Foxes growe vp in stead of sound Christians : where blinde guides are made ministers, such as haue no more knowledge , than idols of wood and stone, preachers as they call them, of idiots ; there must needes bee poore knowledge of God, and suspected dutifulnesse to the prince . The great hurt and dishonour that these bring to the Church of God , no man can with effectuall words display it ; nor plentie of tearmes lament it, all sermons, exhortations, reprehensions, doe rather aggravate their condemnations, than worke any reformation.

VVe read that the Emperour *Commodus* was so cunning in darting, that hauing gotten stones for the exercise of his hand, many citizens did assemble

ble to see him throw, whose dexteritie was such, that hee neuer cast at wilde beasts, and missed his marke, nor gaue any wound that was not deadly. It is to be wished, that euery one that rebuketh sinne, should leuell so straight as did this Emperour, that neuer threw but he hit, neuer hit but he wounded; so should the reader with the Romans neither see one monster twise galled, neither any sinne recouer the first wound. If darters at deformities could wound as deadly as they aime directly, this monstrous monster had been vanquished long ere this day: but alas it liueth, O yet it liueth, and liueth to nourish Papisme, Atheisme, and Epicurisme.

If any maruaile at this, how such are aduaunced to hold the helme as are scarce worthie to sit in the sinke; hoyed into *Moses* chaire, that are more meet to sit at *Gamaliels* feet; called to feed with the dugged of the Gospell, before they themselues bee well weaned; and sent to fight the Lords battels before they haue one stone to sling against *Golias* (that is one scripture to resist the tempter withall: let him vnderstand



derstand that this is either, because the hearts of patrones are limed with the loue of this world, which makes them not care whome they present; or many Bishops haue such motes in their eyes, that they cannot well see whome they blesse.

Fiue sorts  
of patrons  
of benefices

I am loth to rake in this dounghill of buying & selling of benefices, the which is a sufficient testimonie (if there were no more) that men haue as much true loue to religion as euer had *Machianell*. There are diuers sortes that giue spirituall promotions in this land: some are our great Catholickes, whose care to send good ministers into the Church, (I durst sweare for them) is as great as the Foxe euer had to feed the lambes. And how can it stand with their blind religion to send good ministers into the true Christian Church? but rather to dishonour and deface it by sending in the basest, such as haue neither *Vrim* nor *Thummim*, neither brightnesse of knowledge, nor yprightnesse of life. It is said, that *Icroboam* made Israell to sinne, that is, to contemne religion: and why? because hee made priests of the basest of the

the people. Therefore the deuill knowes well, that if hee can get priests to bee made of the refuse, he shall bring people to condemne preachers, and prophesying priests, and religion. Here let our Bishops be circumspect to sift narrowly when the patrone giues the Foxe for his cognifance.

There is a secōd sort of patrons open adorers of their god *Mammon*. These are as good to Gods Church as the former. Indeed I must confesse, that when they giue their spiritual promotions, all their care is to get a man of giftes: O giftes, gifts, and nothing at all respected with these merchants but gifts. My meaning is no mysterie, *Si nihil attuleris ibis Homere foras*. If you haue no gifts, the passage is plaine and you must pack. Can we find, saith *Pharao*, such a man as this? (meaning *Ioseph*, for his excellencie) in whom is the spirit of God, thou shalt be ouer my house. And can we find such a man as this, saith a sacrilegious patron? meaning a Sir *Iohn lacke* Latine, lacke learning, lacke conscience, whose friends can pay wel, or purse is wel lined, or will so friendly part the stake. *Pharao*, cruell  
*Pharao*,

*Mammo-  
nists patrons  
described.*

*Gen. 41. 38.*



Pharao, heathenish Pharao in the gouern-  
 ment of his kingdom preferred Ioseph for  
 inward grace : but these Christians (for  
 so they vnworthily are called) in giuing  
 spirituall promotions for the benefit of  
 Christ his Church, regard nothing else  
 but outward gaine. For when the match  
 is made, this patron must haue the tyth  
 corne, gleabe land ; and the house per-  
 aduenture, if it be fit for a gentleman :  
 with tyth wooll and lambe, if it be from  
 the pastures. And what shall the poore  
 Parson haue (as they call him?) forsooth  
 a little odde money, tythe calues, tythe  
 geese, and a few egges at Easter. And  
 how then? graundmercie must the silly  
 sheepe say to the butcher, that hath cut  
 his throat. I will say to these as *Simon*  
*Peter* said to *Simon Magus*, Thou and thy  
 giftes perish, which thou receiuedst to  
 giue so vnworthily, to the great disho-  
 nour of the Church : and hee and his  
 giftes perish, which hee gaue to make a  
 way for himselfe to that place in the  
 Church, whereunto by the iudgement  
 of his owne heart there was neuer any  
 abilitie or aptnesse.

*Acts 8.*

To shewe that honour onely ought  
 euer

neuer to accompanie vertue, the heathens built a temple to honour, and adioyned thereunto another built vnto vertue, that so, whosoever would goe vp into the temple of honour, should passe through the temple of vertue : monstrous it is, that Christians in profession should bee worse than heathens in practise, they would enter into the temple of honour by vertue, wee by bribes. If you thinke this to be no sin, heare the Lord complayning by the Prophet *Malachie* in plaine tearmes, *Mal 3.8.* that the taking away the tithes and offerings from that end they were appointed vnto, was a robbing and spoyling of him, yea euen such a spoyling, as hee would visit with a great and greivous curse. It is no lesse now, so long as authoritie ratifieth the same to the maintenance of the ministerie, and therefore vndoubtedly will haue a sharp reuenge.

*Balthasar* escaped not the reuenging *Daniel.5.* hand of God when hee fell to feasting and carousing with his princes wiues, and concubines, in the vessels of gold taken from the temple, but euen then espies



Read your  
sentéce rob-  
Churches.

espies the fingers of an hand writing vpon the wall before his face, that his kingdome God had numbred and finished, and weighed him in the balance, and found him too light; and therefore diuided and giuen his kingdome away to the Meades and Persians. And doe you which eate the corne of the barne, and drink the bloud of Christian soules, that solace your selues with the spoyle of the Church, thinke to escape the sentence of the almightie? It is a sure thing (if you could spie it) that the Lord hath diuided, blowne vpon it, and scattered that which by such sinister meanes you haue gathered together: neither shall it prosper; but as it hath beene gotten ouer the deuils backe, so shal it be spent vnder his dammes belly: and as it came in vpon a post rowling and tumbling on euery side; so the Lord shall open the cage, and it shall away againe, hauing caught wings like an eagle. But if perhaps you escape the sentence writing a diuision here, you shall be sure without repentance of the sentence of confusion elsewhere.

*David standing in great distresse for  
water*

water would not drinke of the water of Bethleem, because it was gotten with the daunger of some few mens temporall-lives: but you drinke and eat that which is gotten with apparant hazard of life eternall of hundreds and thousands.

See your sinne soule-murderers.

Can you for conscience repleie? nay the power of hell is not able to denie it. The foule carion rauen is your cognisance which flew out of Noahs Arke, and returned not againe; but was detained with the filthie stench of drowned carcasses: euen so do you which thus seek the spoile of the Church, *Dulcis odor lucri ex re qualibet*, the saour of gain is sweet, if you can suck it out of the vilest things, euerie baggage or garbage is good enough for you.

There is a third sort, which hauing no sense nor feeling of this sinne, bestow Church-liuings, not as caring for the Church, or respecting the edifying of the flocke of Christ, but as they are moued by kindred, by fauour, by affection, by suits: so they do bestow sufficient liuings vpon vn sufficient persons. I say, not caring whether the

Benumbed and senselesse patres,

Your practise proues you Atheists.

O

people



people sink or swim, stand or fall, live  
or die, bee saved or damned. The Lord  
Iesus sees it downe as a note of the mi-  
nisters loue, that he feeds the flocke : In  
like sort is it the patrones loue to cause  
the flocke to bee fed. Contrariwise, it is  
want of loue in the minister, if he do not  
feed: and what is it in the patrone, if by  
his carelesnes this come to passe? It is a  
fault, to giue the calling to him that is  
vnworthie, & no fault to giue the living  
vnto him. In the sixth of S. Markes Gos-  
pell it is said of Christ, that going out  
and seeing a great multitude of people  
gathered together, hee had compassion  
on them, because they were like sheepe  
without a shepheard. It is a necessarie  
consequencc, that if Christs bowels earne  
to see his sheepe deprived of a shepheard,  
that hee will make your hearts ake that  
are the cause of this horrible sinne. I am  
ashamed to rehearse how the Church of  
god is abused by you, who in bestowing  
your Church-livings, giuing them not  
to ministers, as ministers; but as to your  
sons, or your seruants or your kinsmen,  
or to some other, that by some by-desert  
hath gained your fauours: and yet be-  
hold

Benjamin  
- and  
- the

any  
- this  
- you  
- the

hol  
rel  
Bu  
are  
loo  
be  
be  
pr  
ch  
re  
pe  
an  
ni  
pr  
h  
ly  
a  
f  
t  
I  
f  
J

hold you would faine feeme friends to religion & pretend many good motions. But to be plain with you, your motions are like vnto the grasshopper, that no sooner giues an hop vpward, but down he comes againe; your words may seem heavenly, but your practise is earthly.

There is a fourth sort of parsons, which professe religio, & yet many of the smug- ched with this blot. These go beyōd the rest in this, that they would be glad the people should be fed with knowledge and vnderstanding: but as the Mammonist before-named, cares not whome he presents, so he may reape the profit; if he cannot compasse it to make it plainly temporall: so this patronizer makes a pause (you must thinke) to find one sufficient to take the charge: but indeed that either an haruest may quite his cost he hath been at, by many suters; or else to get a good one as cheape as hee can.

It was once said, *religio peperit diuitias, sed filia deuorauit matrem*: that is, Religion brought forth riches, but the daughter deuoured the mother. The times are altered, & religion mournes, because her best seruants want their wages. For they

These wold haue you thinke they loue the Church, and so they doe.

These spin hypocrisie finely.



*Sublatis studi-  
diorum præ-  
missis ipsa stu-  
dia pereunt,*  
saith Corn.  
Tacitus.

Gen. 48. 7.

1. Kin. 18. 19.  
These shall  
rise in iudg-  
ment against  
you.

Jud. 17.

neuer gaue so fast as now they take a-  
way, and subtraction is become a great  
part of patros studie. The cōelusion like  
to follow such polling premisses, is the  
decay of learning, piety, & religiō, & the  
bringing in of all Atheism, error, & Bar-  
barisme. For they which would study di-  
uinitie aboue all, when they see that the  
Church hath scarce the fauor of an ordi-  
narie ward, yea when they behold the  
contempt, the beggerlines, vexation &  
miserable wāt of the ministerie, are glad  
to fall to phisicke, or law, or some other  
trade. VVhat shall I say of you? You are  
worse thā *Pharao*, for he had a care of his  
priests, howsoever the world went with  
the rest. You are not so kind to ministers  
of the gospel as *Iesabel* that painted har-  
lot, was to the prophets of the groues,  
for she fed 400 at her table. You are not  
halfe so religious, as *Micha* was superstiti-  
ous, for he maintained his priests. You  
shew that you haue lesse loue to religi-  
on than the papists haue to superstiti-  
on. The kite is your cognifance, who  
being greedie and rauinous, yet moun-  
teth aloft as though he would touch the  
gliding clouds; but yet when he flyeth  
a match-

a matchlesse pitch, he hath his eies fixed below on the earth, spying and prying for a carrion carcasle: even so you soare aloft in your contemplation, and in a certain counterfeit sanctimonie seem to be raised and carried aboue the clouds; yet so long as you can find in your hearts to play the part-stake patrons to spoile the Church, and to seeke to enrich your selues by such robberies (they are no better) it is an infallible signe that you are worldlings and earthly minded, seeking your owne gaine and priuate profite. For Gods loue let this be reformed, that we may know you by another cognisante. The last and best sort of patrons are such as account them worthie of double honour which rule well, that hold the labourer worthie of his hire; that no man goeth to warfare on his own charges; that husbandmen should eate of the fruite of such vineyards as they themselves planted; that shepherds should eate of the milke of their owne flockes; that sowers of spirituall things, which are the greater, are well worthy to reap carnall things which are the lesser; that they which serue at the

The best  
sort of pa-  
trons.

1. Tim. 5. 17.

1. Cor. 1. fro  
the 5 verse  
to the 15.



altars are worthy to line by the altars  
 These for their cognisance may fitly  
 giue some rare bird; I had almost said  
 the black Swan, but it shalbe the Eagle;  
 for she mounteth on hie and falleth not  
 on the ground, but to seeke her necessa-  
 rie food, and being satisfied, straightway  
 soareth aloft: euen so the minds of these  
 are occupied in heauen, all superfluous  
 cares being cast apart; they indeed with  
 the prosperitie of Ierusalem; & the hap-  
 py flourishing state of the church. O Lord  
 almighty increase the number of these;  
 and in thy mercie conuert, or in iustice  
 confound such Church-robbers as fauor  
 nothing but their own again, as daily in-  
 deuor to take away the reward of know-  
 ledge. & are the death of thousand thou-  
 sands of souls. *Surge* O Lord thy faithful  
 servant our dread soueraigne, that with  
*Nehe. 13. 24.* *Nehemiah* the may thrust out all such *Eli-*  
*ashib* as abuse the Church in this manner;  
 and euery *Tobiah* linked in affinitie with  
 them; that thy seruants may haue their  
 owne portions, and that thou maist not  
 be mocked; so wee thy workmanship  
 and sheep of thy pasture, for so great a  
 mercie, shall praise thee for euer, Amen.



CHAPTER II  
The dutie of Christian Magistrates, as  
-newell Soueraigne as others, in hunting  
-and taking the two-legged Foxes.

Here bee two sorts of men,  
which say, that the charge of  
Religion belongeth not to the  
office of the magistrate. First,  
they which vnder pretence of their an-  
nointed clergie, and priuiledged priest-  
hood cannot abide to haue their abuses  
reformed. Secondly, they which ey-  
ther are infected with some Heresie, or  
else are willing to dally with heretikes.  
The first sort doe onely require of the  
magistrate to maintaine and defend  
their degrees. The second sort holdeth,  
that the magistrate ought onely to  
meddle with the maintenance of pub-  
like peace, and not to regard what  
others beleue or not beleue. But

Charge of  
religion be-  
longeth to  
the Magi-  
strate

God hath  
the order of  
religion  
to himselfe  
to assigne



Charge of  
religion be-  
longeth to  
the Magi-  
strate.

God gaue  
the order of  
religion to  
Moses, not  
to Aaron.

the true Church teacheth, that the charge  
of publicke religion doth not in part,  
but principally, and most of all belong  
vnto the magistrate: which thing the  
holy scripture approueth. *Moses* the first  
generall magistrate of the *Israelites*,  
who did not present the person of a  
priest, which was put vnto *Aaron*, but of  
the superiour power like vnto the au-  
thoritie of a king, did giue the order of  
all religion vnto the people, & appoin-  
ted vnto *Aaron* & the order of the priests  
what they should doe, and what they  
should not doe. VVhereby it appeareth  
that the care of the order of religiō doth  
rather belong vnto the superiour magi-  
strate, thā vnto the degree of priesthood.  
I know they will say, that *Moses* did  
dispose all these things at Gods com-  
mandement. It is true: but I will be an-  
swered againe, why God gaue not the  
commandement for order of religion  
vnto *Aaron*, whom hee had consecrated  
to bee a priest, rather than vnto *Moses*?  
So then this rather sheweth, that the  
charge of the institution & governance  
belongs vnto the magistrate, but the  
institution, charge and ministration be-  
longe

longe vnto the priests. Againe, after the death of Moses, the charge of religion belonged not to Eleazar the Priest, but to Iehosua the magistrate, who was of the tribe of Ephraim, & not of Levi, by whose commaundement the children of Israel were the second time circumcised, the Arke of God carried by the priests, the altars builded, the people sanctified, and the rest of the lawes fulfilled, which Moses prescribed. Againe, Iehosua charged them to feare the Lord, and to serue him with an ypright and faithfull heart. Iehosua charged them to rid out of the way all straunge gods: Iehosua renewed the couenant betweene God and his people, and compiled the words of the couenant into the booke of Gods law.

True it is, that the office of magistracie and priesthood both were ioyned together in the person of Samuel, but yet he being at that time the chiefe man in Israell, iudged and determined as a magistrate, taught and sacrificed as a priest.

Dauid a patterne for good magistrates, and vnto whom Christian rulers ought to Dauid.

The ordering of religion by



2. Sam. 6.

1. Chro 16.

1. Chr. 22, 23.

44, 25.

Psal. 2.

Salomon,  
Asa and Je-  
hosaphat  
took charge  
of religion.

2. Chro. 6.

2. Chro. 15.

2. Chr. 29, 30.

81.

to have an eye for godlines, had the au-  
thority of disposing & setting forth true  
religion; he recovered the Arke of God  
fro contempt received in the time of Iu-  
ges, & of Saul, & placed it more comely;  
hee appointed Priests, Levites, singers,  
and doore-keepers, to minister in the  
tabernacle of the Lord. He advised kings  
to looke vnto their duties: And now the  
kings vnderstand, he learned which might  
the land, serue the Lord in feare, &c.

Salomon did bear the highest charge of  
religion; not only in building the Lords  
Temple, but also in consecrating & holi-  
lowing of the same. What should I  
speak of Asa, who hauing the charge of  
religion, did rid away the Idols out of all  
the land of Iuda & Benjamin, &c. And of  
Jehosaphat, who tooke away the hil-altars  
and grones out of Iuda: Of Ezechias, who  
following the footsteps of his father Da-  
uid in the beginning of his raign the first  
yeare and first moneth, opened and  
renewed the gates of Gods house,  
commaunded the priests to heare him,  
and to become holy, to cleanse the Lords  
house, & to rid all filthinesse out of his  
sanctuarie, appointed Levites with cyms-  
bals

bals, Psalters, and Harpes, according to  
the ordinance of the king his father. The  
like is written of Iosias, who used the same  
power and authoritie in the like case.  
Now then since it is so cleare, that kings  
and princes are the seruants of God esta-  
blished in authoritie, and girded by him  
with a bawdrier, to the end, that not on-  
ly honesty of life should be maintained,  
opposed to violence and dissolutio; but  
that the true seruice of God should be  
aduanced contrarie to idolatrie and su-  
perstition. Therefore they ought with all  
the power which God hath given them,  
to vphold the holy ministry & worship  
of God, as well in vprightnesse of disci-  
pline, as puritie of doctrine; that both  
may be conformable to the word of the  
Lord testified by Christ & his Apostles,  
without adding or clipping or altering:  
and consequently bridle as much as they  
can, & punish according to the exi-  
gence of the case, the perturbors of the peace  
of the Church. For religion belongs not  
to the left, but to the right hand of a  
prince; neither is there any crowne so  
curiously wrought or cunningly set with  
precious pearls, that can half so beautify

a prin-

John 12.13.

Rom 13.1.

1 Tim 2.2.

2 Tim 2.2.

1 Pet 2.13.

1 Pet 2.14.

1 Pet 2.15.



1, King, 20.  
 Traitors  
 make mer-  
 cie the  
 ground-  
 worke of  
 mischief.

a princes person, as to seeke to promote the glory of the Lord, and to take these Foxes which seeke to vndermine his vineyard. The seruants of Benhadad king of Syria, what wrong soeuer they had offered to *Israel*, yet fallen into the lapse, would reuiue and recōfort themselves with these words; Behold, we haue hard say that the kings of *Israel* are mercifull kings, let vs therefore put sackcloath about our loines, and ropes about our necks, and go to the king of *Israel*, it may be that he will saue our liues. Thus standing vpon what may be, and not what ought to be, what peradventure hee would, & not what they deserved, they make mercie the ground-plot of mischief. But the king is reprov'd, and it is told him, Thy life shall go for his life, and thy people for his people. No lesse are those runnagate ruffians to be regarded with them which welcome and entertaine them. For as the practise of the one is to steale away the hearts of subjects, so the marke that the other aime at, is to lend them their hands against their country, if time should serue their turne. The Almighty God preserve her

Maic-

Maiestie, & ouermore encrease all zeale  
in her for the punishment of his, and her  
enemies; that as *Asa* commaunded all  
such to be slaine as would not serue the  
God of *Israel*; as *Darius* deliuered *Daniel*,  
and cast his enemies into the den of the  
Lyons; as *Nabuchadnezzar* serued him,  
who by proclamation forbad any in his  
Dominion to blaspheme the true and  
very God; as *Ezechias* and *Iosias* serued  
him by ouerthrowing the groues, and  
the places that were set vp contrarie to  
Gods commaundement: So shee with  
*Dauid*, hating Gods enemies with a per-  
fect hatred, may seeke to roote them  
out more and more: and as alreadie she  
hath broken downe the lofty, that were  
builded to idolatrie, ouerthrowne, pol-  
luted, and defiled the altars, defaced  
the vessels that were made for *Baal*, and  
for the holt of heauen: so shee may cut  
vp the verie roots of iniquitie, and ex-  
pell the Canaanites, that the Common-  
wealth of *Israel* be not troubled. O let  
not the glozing speech of any ambi-  
tious parasite dazle her Highnesse eyes,  
nor boulder vp poperie by a false per-  
suasion to further clemencie; but let  
him

*1. King. 15.*

*Daniel 6.*

*Daniel 4.*

*2. King. 19.*

*2. King. 23.*



him bee dishonoured in a day: that is  
 not truly zealous for the honour of his  
 God: and let him die the death that wi-  
 sheth not her Maiesties throne to stand  
 steadie as the seate of *Salomon*: and you  
 that feare the Lord, and loue his truth,  
 say Amen. Furthermore as the foresight  
 of her Highnesse most honorable coun-  
 sell hath appeared in shielding vs from  
 forraine foes; so ought their chiefe cir-  
 cumspedition to be seene in shielding vs  
 from domesticall feare. Then shall wee  
 being free in our bowels from sedition  
 at home, be stronger to withstand for-  
 raine power abroad.

It is not a safe thing to lay the bridle  
 ypon the necke of such dangerous pra-  
 ctitioners, by whome both prince, your  
 selues, our liues, our countrey, our for-  
 tunes may be hazarded in an instant;  
 executiō of discipline is a perfit mithri-  
 date against all dangerous conspiracies,  
 insurrections, seditions, rebellions, and  
 all popish pollicies. Correct (saith *Ben-  
 Syra*) a wise man with a nod, and a foole  
 with a club: there hath beene mildnesse  
 and lenitie shewed long enough; there  
 hath been becking and nodding, and  
 notting

nothing long enough; but the sword will not receive information: What remaineth then but an hammer, or an hatchet, or a club, execution bane of iustice, against these household enemies? Your H H. shall rightly propose to your selues the example of *Moses*, who for the like cause: hangd vp the princes of the people, teaching thereby all good rulers to make them examples in suffering; who haue been the ringleaders in offending.

Here also to you the graue sages of this land, may rightly a lesson bee read: I meane the Iudges placed ouer Gods people to iudge soundly & substantially betwixt brethren and brethren; vnto whome God hath after a sort lent his name and his seat, to teach you cheefly to regard and maintaine his owne honour. If it bee your duties to punish theeues, murtherers, and such like perturbbers of the peace of the Commonwealth, then much more the vnderminers of the Lords vineyard, grosse Idolaters, hellow hearted votaries, disloyall persons, whose liberties & prosperities

in

The dutie  
of Iudges  
in hunting  
the Foxe.



in a Christian Church; what can it else argue, but that iustice is turned into iugling: and true religion, either into heathenish prophaneesse or Romish superstition? You may not forget, that Iustice is pictured with a paire of bal-  
 lances in one hand, and a sword in the other; to teach you that Iustice must re-  
 turne to iudgement, whether in regar-  
 ding the good, or punishing the euil. *Im-  
 probum hominem præstat non accusasse quam  
 absoluisse.* It is better not to haue accu-  
 sed, then after accusation to acquite the  
 malefactor: but to dally with Church  
 enemies, presageth future danger, and  
 in time may prooue fatall to the state.  
 Let *Moses* also bee your president, who  
 punished idolaters against God, as  
 sharply as traitours against himselfe.  
 O Lord! that a traitor to the kingdome  
 of Christ Iesus should find a friend in a  
 Christian Commonwealth; but of Iud-  
 ges, Magistrates, and gouernours, it  
 were vntollerable. Shall a poore theefe  
 packe to Iburne for five shillings, and  
 one that (if it were in his hand), would  
 strangle or cut the throat of the church,  
 escape scot-free? Truly truly said, *Ma-*

*gistratus*

*gistratus indicat virum*, authoritie declar-  
eth a man what he is; whether he loue  
equitie or briberie, iustice or crueltie, <sup>Authoritie</sup>  
religion or superstition. If a Lion his <sup>trieth a mā.</sup>  
pawes, if a V Volfe his iawes will betray  
him; if he loue the Church and religion,  
he will draw the sword against her foes;  
if he bee an *ambodexter*, hee careth but a  
little for her friends: Here therefore I re-  
quire you, that as you serue God in fear,  
and loue his truth in heart; that so you  
would promote his glorie in zeale, and  
punish the offender according to the  
exigence of the case: for as it is an horri-  
ble sin with *Pilate* to iudge Christ guilt-  
lesse, and then to condemne him; with  
*Festus* to approue *Pantes* cause, and then  
to leaue him in prison: in like sort it is a  
wicked thing in words to sentence the  
enemies of Christ, and indeed to turne  
them loose to liue at their pleasures like  
Foxes amidst the flock, to trie what ha-  
uocke they can make of all.

I may not pretermitt in this place, the  
great care and conscience that ought to  
be in election of Magistrates in Citties,  
Burrowes, and Townes endewed with  
such priuiledges. *Iethro* points out the



*Exod. 18.**Iosua. 1.**Ier. 5.*

Vntollera-  
ble abuses  
committed  
in many  
places.

properties of them which should beare rule: Thou shalt choose out amongst all the people men of courage, fearing God, and hating couetousnes, and them shalt thou make gouernours ouer the people. The Israelits desired God to graunt vnto *Iosua*, being newly made their gouernour, an heart to goe in and out before them. A necessarie praier; for what an vgly thing were it to choose *Verres* a theefe to inuey against robberie; *Crassus* a miser to make his plea against couetousnesse; *Gracchus* a traitour to giue sentence against treason; *Nero* a tyrant to declaime against crueltie, that is, to picke out such to punish sinne as are more worthie of punishment themselves, like vnto the whore-hunting Iudges of Samaria, mentioned by *Ieremie*? And I would to God, that such were not the election in many places where officers are chosen, as if men would picke rottennesse out of an apple, where election is made a matter of formalitie, where wealth not wisdom, riches not religion, sufficiencie to feast them, no abilitie to gouerne them, is the leuell of their choice.

choice. Hence growe such swarmes of Atheists, Epicures, and Papists in many quarters of this land, as it is lamentable to behold. For the reason why wicked men abound, is, because wicked men beare rule.

Lastly, euery good Christian that desireth the free passage of the Gospel of Iesus Christ, in respect whereof, all pompous glorie is no better, than dounhill filthinesse; and euery good subiect that desireth the prosperitie of her Royall person, and peace of this Realme, must shew forth the power both of religion, and loyalty, in this worke of setting the toyle wherewith to take these Foxes. And that you may doe it with alacritie and cheerefulnesse, doe but consider how the Deuill, the Pope, and the Turke, haue giuen their consents to supplant and vndermine, or else openly to assault and inuade this vineyard of the Lorde. Let there bee a Sacrifice proclaimed to the Queene of Heauen, there will bee no spare of cost or trauaile. Young men will

All good  
subiects  
must be  
Foxe-hun-  
ters.



Priue  
markes of  
Romish  
Foxes.

cut wood, children will gather chippes, women will fetch water, old men afford wheat, one will knead dowe, another heat the Quen, and all to sacrifice (I say) to the Queene of heauen: Yea, there liueth many amongst vs, whose hearts are full of bitternesse, because they may not sing *salve regina*. These are they that vse wicked consultation in holy places, prophane our Temples by leaud conference, and make the house of praier a denne of theeues. These are they that construe euerie accident to the aduantage of their owne purpose. These are they that by their whispering tales would put men in fear, when there is no cause of feare; thinking to make men affraid of scarre-crowes. But the name of God bee praised, who is vnto this land, euen a wall of brasse, who as hee hath giuen vs religion from heauen as a crowne; so hath it pleased him to strengthen this kingdome with loyaltye as a strong defence: and yet more magnified bee thy name O Lord our fortresse and deliuerer, who when dis-

loyall

loyal  
uou  
strat  
cie

loyall persons haue been found endea-  
uouring to prostitute our beautie to a  
straunger, hast discovered the conspira-  
cie, and brought deserued destructi-  
on vpon the deuifers; so Lord  
we beseech thee still to  
watch ouer vs.

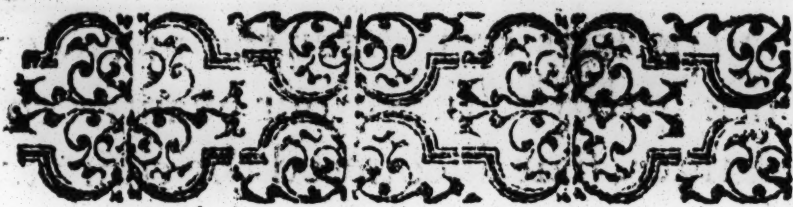
Amen.

P 3

CHAP-







## CHAPTER. 13.

*Two Toiles whereby Foxes must be taken,  
 1 The word truly preached:  
 2 Good lawes duly executed.  
 The miserable end of traitours.*



He guardiās and keepers of the spirituall vineyard (as hath bin declared) ought to be in continual chase of these hurtful beasts & not to leaue them

untill either they be transformed into sheepe, or else driuen quite out, that that the whole flocke be not hazarded. Now the first meanes to effect this, is by pitching the haies and setting the toiles of the word of God, by the light whereof their darkenesse may be discouered; as also by the fire thereof, the chaffe of their lyes and falshood may be consumed. Hereby you may see the necessitie  
 of

The word  
 of God the  
 first toile  
 wherewith  
 to take Foxes.

of such a ministerie as is able to handle the sword of the word with both hands ; as is able to beget his people in the faith , to confirme the established, to strengthen the weake, to reclaim the back-sliders, and to confute the aduersarie , that the enemy may no sooner peepe out his head, but the sword of the spirit may be readie to cut it off.

Yee famous Vniuersities , eternized in Honours booke for deepe learning, and feruent loue to Religion ; Almighty God make you still fruitfull , that from you both as sisters endowed with like priuiledges, crowned with like honour, may proceed Foxe-hunters into euery corner and quarter of this land. Your children hitherto haue receiued all challenges of Romane Champions, and chased this noysome vermine that haue laboured to poyson the synceritie of our faith . VVorthie *Whitakers* of *Whitakers*. neuer dying fame , small cause hath Rome to vaunt her *Bellarmino*, or Louan to admire her *Stapleton* , (ours had hee not beene enchanted) by thee both wounded.



Fulke.

Profound *Fulke*, whose truth and great  
travaile the Church of God hath tried,  
many a Foxe hast thou had in chase,  
not able to abide thy hot pursuite.

Humfrey.

VVho euer gaue the dare, & thou did-  
dest not receiue the challenge? *Hum-*  
*frey* of much reading, in thy time wast  
thou a cheefe hunter of the Romish  
Foxe. How oft from chaire of truth  
hast thou confuted their lying false-

Reynolds.

hoods? *Reynolds*, as thou hast Rainard  
the olde Foxe and his cubs in chase; so  
God, according to his good will, giue  
thee long life still to hunt and pursue  
them, that by the fire of Gods word,  
the chaffe of their lies may be cōsumed.  
I might take occasion in this place to  
vrge soundnesse and synceritie, in set-  
ting this toile of the word. For it is not  
decrees of Popes, nor determinations of  
Councils, nor *Cicero* his eloquence, nor

Gods word  
purely prea-  
ched, trans-  
formeth  
Foxes into  
sheepe.

*Aristotle* his Philosophie, that can cōuert  
a sinner, or transforme a Foxe into a  
sheepe: but it is the law of God truly  
taught and opened, that reduceth men  
from their errours and deformities, and  
bringeth them into the perfit path of  
health and saluation: I say the prea-  
ching

ching of the word, accompanied with the assistance of the spirit. For it is not in man, neither in whole nor in part, to draw men vnto God, to open their eies, to bore their eares, to illumine their minds, or open their hearts: No, no, to fit the ground to receiue the seed, to make it bud and blossome, and bring forth fruit, is the worke of the onely sonne of righteousness, who giueth repentance, and remission of sinnes vnto his *Israel*.

If the wicked and vngodly will needs be so wilfull, as to refuse the ministerie of the word; then the Magistrates must pitch the toiles of Gods lawes, which are the verie life and soule of the Commonwealth, as *Tully* saith in his Oration for *Cluentius*: Neither is any Commonwealth more able to vse her owne parts without the helpe of good lawes, than the bodie of a man can exercise the due operations without vnderstanding: And therefore is it said of *Aristotle*, that the sunne is not more needfull to the world, then good and wholesome lawes are to the preservation of the Commonwealth. For as the sunne by

Good lawes  
a needfull  
toile, wher-  
by to take  
Foxes.



Execution  
the life of  
the law.

his heate, and influence dooth nourish plantes, trees, and hearbes; comfort also and giue strength vnto them; to exercise their seuerall properties: so good lawes nourish and maintaine the flourishing state of kingdoms; as on the other side without these, there can bee nothing else but disorder and vtter confusion. But yet it may not bee forgotten, that as good lawes are the liues of Commonwealths: so execution is the life of the lawe; for lawes are better vnmade than vnkept: and our lawes seeme like to Spiders webbes, where-through the buzzing Bees, Hornets, or horse-flies doe breake; but the poore feeble flies hang fast. If this were not so, you should haue fewer Gentlemen theeues, fewer Gentlemen adulterers, fewer Gentlemen idolaters. And who knoweth not that although a Cittie were defended with walles of Brasse; yet if there want men and munition, in time they will bee beaten downe: euen so though lawes were neuer so wisely made; yet if they want such as shall vrge their  
obedi-

obedience and defend them, they will soone prooue nothing worth. Therefore the saying of *Solon* is worthie remembrance, who beeing asked when the Common-wealth did most flourish? answered, VVhen the people obey the Magistrate, and the Magistrate obeyeth the law.

Againe, for the right proceeding in iudgement against hereticall persons, you must consider that there be two things worthie to be reprooued in an Hereticke-seducer; for a difference is to bee made betwixt the seducer, the graund Captaine or Ringleader, and the poore seely wretch seduced. Now in the seducer, there is first his heresie; and secondly, the scattering of his heresie, whereby hee goeth about to infect and poyson others. These seed-men of superstition and hereticall scatterers, must be better looked vnto, that the multitude may bee saued from seduction: or else great danger will growe not onely to Christ his Church by poysoning and peruer-ting the puritie of religion; but to the state of the land, by daily addition

Two things  
to be repro-  
ued in an  
hereticke.

Seducing  
hereticks.



tion of strength to the Romish faction. It is too well knowne how fast our Papists doe encrease in many parts of this land; and how daily one draweth another into the pit of perdition: surely the fault is either in the minister or magistrate, or else in both. But this is a sure thing, that as Poperie getteth ground; so the Gospell looseth ground: and where superstition swimmeth, there religion sinketh. Lastly, whether they wish the life or the death of her Maiesties person, by whose most gracious government, true religion is continued, who are so hotly deuoted to superstition; let the former reasons against all perfect Papists determine. As for the seduced and poore deceiued wretches, all meanes are to bee practised for their conuersions: but when as once it is proued, that they are not onely ignorant, but obstinately and wilfully ignorant, and that the more they be forborne, the lesse they are reformed; like vnto the vine that prospereth with no pruning, or the hearbe that withereth with watering: what can remaine else, but that where milde and temperate medicines

Seduced  
people.

can

can take no effect, there be vsed violent meanes, as sharpe corosiues : and why not cauterie & incision, least that greater inconuenience grow either by example, which giueth encouragement, or by corruption, which comes by their companie . Therefore the wholesome counsell of the Poet is to be hearkened vnto, where he saith :

*Cuncta prius tentāda, sed immedicabile vulnus* When inci-  
*Ense recidendum, ne pars sincera trahatur.* sion is to be  
vsed.

To salue the sore, first trie each way;  
If curelesse thou it see ;  
Then cauterize, least founder parts  
Therewith attainted be.

For experience plainly teacheth, that the Cancer consumes the Rose, the Caterpillar eats the fruit, the sore eye infects the sound, that pitch defileth, that leauen sowreth, that scabd sheep infect the flock. I will end this point, affirming thus much, that since all may in freedom doe well without feare : it were lamentable, that any should haue libertie to doe wickedly with fauour.

I will speake a little of the miserable end of traitors, and so conclude: in re-  
ding traitors.



4. King. 15.

Richard the  
Vsurper.

ding either the booke of God, or other histories, we shall hardly find, that traitors haue closed vp their eyes with honour. *Sellam* conspired against *Zacharias* the king of Israel, and slewe him : but within one moneth after, hee himselfe was slaine of *Manabem*. *Peka* conspired against *Pekaiam*, but after was slaine of *Oscas*. But what, should I light a candle at nooneday ? VVee our selues are eye-witnesses, that very seldome traitours goe downe to the graue in peace.

Ambitious *Richard* the Vsurper, because he was notorious, shall here be remembered, who to make the way to his haughty desire of Soueraigntie, spared neither age, affinitie, nor degree, vntill hee had got the regall diademe : and then thought he himselfe so surely grounded, that he might bidde defiance to heauen and earth : but see his end; he was slaine in the field, and beeing disarmed and stripped, was throwne ouerthwart an horse backe, with his face downward, and dawbed with dirt, brought from Bosworth to Leicester, and there instead of a princely funerall, had for his Herauld infamie, shame for his shrouding

ding sheete, and neuer dying obloquie  
for his sepulcher.

Sir *Iames Tyrrel* mounted aloft, for  
murthering the young King, was him-  
selfe beheaded by *Henry* the seuenth :  
*Myles Forrest* a cursed caitife, did rot a-  
way peece-meale : *Iefabel*, although an  
abominable wretch, yet truly thought  
that a traiterous life could seldome end  
with an happie death. Had *Zimri* peace  
that slew his master? VVhich speech, al-  
though it were grounded vpon a false  
coniecture, because that burthen by  
Gods appointment was laide vpon the  
house of *Achab*, and *Iehu* particularlie  
deputed to that charge, whereas *Zimri*  
had no commission to goe so far: yet im-  
plieth it this much, that shee thought  
treason an odious crime, and that ven-  
geance must needes follow it at the  
heelles; and haue we not had most ma-  
nifest experience of it in this land, with-  
in these few yeares? How many Iesuites  
in profefsion, Iscariots in practise, haue  
visited Tyburne? How many Foxe-  
priests haue taken their farewell at the  
gallowes? And although Rome hath  
lately beautified them with the title of  
Martyrs,

Sir *Iames*  
*Tyrrell*,  
*Myles For-*  
*rest*, *Iefabel*  
sentenceth  
*Traitours*.



Martyrs, whom either male-contented-  
nes or malice, caused to be treacherous  
to their Prince: yet is it a thing euident,  
that rebellion, not religion; treason, not  
truth; hath brought them to the halter.  
The almighty God that gouerneth hea-  
uen & earth, stil dissipate their deuises,  
and confound their counsels, that all  
such as seeke by treason to supplant  
Englands state, by sedition to sell her  
honour, or by rebellion to scatter her  
peace, may still receiue such iust  
reward for their demerits, as  
heretofore they haue  
done. A-  
men.

**FINIS.**





A

AR.